

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIII.—NEW SERIES, No. 1371.

LONDON: WEDNESDAY, FEB. 28, 1872.

PRICE { UNSTAMPED 5d.
STAMPED 5d.

CONTENTS.

ECCLESIASTICAL AFFAIRS:	
Dean Stanley on Dis-establishment.....	209
State-Church Zeal	210
Ecclesiastical Notes.....	210
THE DISESTABLISHMENT MOVEMENT:	
Working Men's Meeting	211
A Student's Soirée	211
Deputies of the Three Denominations	212
Opposition to the Sectarianism of the Scotch Education Bill	213
Results of Ecclesiastical Control over Education	213
The Church Defence Institution	213
Was Peter ever at Rome?	213
Religious and Denominational News	214
CORRESPONDENCE:	
The Women's Dress Association	215
Electoral Policy of Non-conformists	215
LITERATURE:	
Freeman's "Norman Conquest," &c.	225

ever, at what he was obliged to leave unsaid from what he contrived to say within the brief twenty minutes of time allotted to him. Passing by his quarrel with the term "disestablishment," which appears to him, as a mere matter of taste, we presume, to be a barbarous word, but which has at any rate been found convenient enough to convey a pretty accurate notion of the policy it indicates, we must take exception to the interpretation which, for the purpose of his own argument, he has chosen to put upon it. It is intended, he says, so far as he understands, "not only in ecclesiastical affairs, but generally, that we ought to take very little account of institutions that now exist in the world; that we ought to go back to the beginning and commence life over again; in other words, that we ought to return from civilisation to barbarism." This is a tolerably wide generalisation of the dean's idea of what would be the effect of disestablishment. The word stands for so much in his mind, and what is in his mind, as a true exposition of its meaning, he ventures to attribute to those to whom he is logically opposed. It is one of those rhetorical artifices frequently resorted to by public speakers for the sake of obtaining a temporary triumph over their antagonists, at the expense of accuracy and sobriety of expression. We have seldom seen a more striking example of dressing up a man of straw in order that he may be forthwith laid prostrate on the ground. The dean has allowed his unbridled imagination to run away with him. He sees "things that are not as though they were." What are the grounds upon which he imputes to those who support a policy of disestablishment an intention to cast contempt generally upon existing institutions, to go back to the beginning in relation to them all, or to return from civilisation to barbarism? Why associate the Church with other institutions, or rather, that we may express our meaning more precisely, what reason has Dean Stanley for implying that a desire to increase the spirituality of a professedly spiritual body by detaching her from the political and secular ties which she has contracted with the civil power, aims at the overthrow generally of things as they are, and a substitution for them of universal anarchy? For the dean's meaning can hardly be mistaken. He has indicated in vague and elegant words what many of his brethren have spoken out more plainly, if not more emphatically—namely, that the Church Establishment is bound up with the Throne, the House of Lords, and other Conservative elements in our existing Constitution, and that to do away with the one would virtually do away with all the others. This is a very old clerical dogma in a new form—a dogma utterly unsupported by a shred of historical evidence.

Ecclesiastical Affairs.

DEAN STANLEY ON DISESTABLISHMENT.

THE great meeting on Church reform, held at St. James's Hall about a fortnight since, was certainly a very suggestive event. How has it come to pass that Churchmen of all schools—High, Low, and Broad, Ritualistic and Evangelical—have so suddenly discovered a platform on which they can all meet and be agreed? To what cause is it owing that, for a century past at least, no effective reforms, although sorely needed in the Church of England, have been initiated by her Clergy, or urged upon Parliament by her laity? Has any great change passed over the spirit of her dream? Does she begin to descry breakers ahead, and see the necessity of so shaping her course as to avoid being stranded? Does she really mean to adapt herself, or try to adapt herself, to the altered spirit of society, and to the obvious want of the population to which in theory she is the sole legally authorised ministrant in religious things? We know not how this may be. We have no sufficient information to enable us to trace back the effect to its causes. We are called upon to deal only with the fact as it presents itself to our judgment. It would be premature, perhaps, to draw the inference which that fact suggests. Otherwise, we should be tempted to believe that Churchmen see before them a grave alternative. They must accommodate their machinery to the work which it has to do, or they must resign the high pretensions they put forward to occupy a position of supremacy over all other religious bodies.

The basis upon which the representatives of the various Church of England parties at the meeting in St. James's Hall professed to be able to unite, was set forth in the first resolution submitted to the audience. It runs after this fashion—"That the reform, and not the disestablishment, of the Church of England should be the policy of the present time." The resolution was spoken to by the Dean of Westminster, by Canon Barry, and by Mr. T. Hughes, M.P., and we need scarcely add that it was treated with marked ability, eloquence, and earnestness. It is our purpose in the few observations that follow to limit ourselves entirely to the arguments of Dean Stanley. We regret that the rule laid down for the conduct of the meeting prevented him from giving utterance to all that he was evidently prepared to say. We can pretty fairly guess, how-

ever, at what he was obliged to leave unsaid from what he contrived to say within the brief twenty minutes of time allotted to him. Passing by his quarrel with the term "disestablishment," which appears to him, as a mere matter of taste, we presume, to be a barbarous word, but which has at any rate been found convenient enough to convey a pretty accurate notion of the policy it indicates, we must take exception to the interpretation which, for the purpose of his own argument, he has chosen to put upon it. It is intended, he says, so far as he understands, "not only in ecclesiastical affairs, but generally, that we ought to take very little account of institutions that now exist in the world; that we ought to go back to the beginning and commence life over again; in other words, that we ought to return from civilisation to barbarism." This is a tolerably wide generalisation of the dean's idea of what would be the effect of disestablishment. The word stands for so much in his mind, and what is in his mind, as a true exposition of its meaning, he ventures to attribute to those to whom he is logically opposed. It is one of those rhetorical artifices frequently resorted to by public speakers for the sake of obtaining a temporary triumph over their antagonists, at the expense of accuracy and sobriety of expression. We have seldom seen a more striking example of dressing up a man of straw in order that he may be forthwith laid prostrate on the ground. The dean has allowed his unbridled imagination to run away with him. He sees "things that are not as though they were." What are the grounds upon which he imputes to those who support a policy of disestablishment an intention to cast contempt generally upon existing institutions, to go back to the beginning in relation to them all, or to return from civilisation to barbarism? Why associate the Church with other institutions, or rather, that we may express our meaning more precisely, what reason has Dean Stanley for implying that a desire to increase the spirituality of a professedly spiritual body by detaching her from the political and secular ties which she has contracted with the civil power, aims at the overthrow generally of things as they are, and a substitution for them of universal anarchy? For the dean's meaning can hardly be mistaken. He has indicated in vague and elegant words what many of his brethren have spoken out more plainly, if not more emphatically—namely, that the Church Establishment is bound up with the Throne, the House of Lords, and other Conservative elements in our existing Constitution, and that to do away with the one would virtually do away with all the others. This is a very old clerical dogma in a new form—a dogma utterly unsupported by a shred of historical evidence.

The next position taken up by the Dean of Westminster is that "disestablishment" represents the policy of "separating altogether the great institutions of the Church from the control of the nation; on the broad principle that the State is unholy, and that what is called the Church and the clergy alone are holy." This, it is true, may be the sacerdotal idea of the High Church party. It is certainly not the idea of the great body of Nonconformists, or of the still more numerous body of working men. Those persons who are actively engaged in forwarding to their utmost the policy of disestablishment, are chiefly actuated by a desire to see religious organisations governed, in their spiritual efforts and movements, by that authority and those influences alone which grow out of the religious convictions, sympathies, and affections of their own members. As they do not perceive the special fitness of the clergy or their bishops to manage the affairs of any great commercial undertaking, so neither can they recognise the particular aptitude of politicians, simply as such, to regulate the affairs of spiritual institutions. The State in its proper place and doing its proper work for the well-ordering of the community in matters to which the laws of men are fairly applicable, is not regarded as "unholy" any more than a railway board of directors, as such, is looked upon in that light. But a company of men elected to sit as a board of directors, and possessing all the requisite qualifications for a satisfactory discharge of their duty, might, and probably would, be ill qualified to superintend and prescribe in regard to the functions of the Dean and Chapter at Westminster; and, in like manner, the State may be fully competent to preserve order, to administer justice, and to protect the lives, the property, and the liberties of its subjects, without necessarily possessing the smallest fitness to guide, or even to influence, the affairs of those organisations which have for their object the diffusion of Christian truth, the culture of Christian affections, and the promotion of that fear and love of God which constitute the highest dignity and the richest treasure of human souls.

The third position taken up by the Dean is that the policy of "disestablishment" would take the true Church of England from the control of the laity, and give it over to the control of the clergy alone, or, at any rate, of separate ecclesiastical bodies. We are not told in what way that policy would operate to deprive the laity of their rights, or what evil would come out of the management of their own religious affairs by separate ecclesiastical bodies. Sacerdotalism, it is true, might not altogether die away if left to stand or fall upon its own intrinsic merits. There can be little doubt, however, that the Establishment of the Church largely ministers to the nurture of priestly pretensions, and that the tendency of the opposite system, as we see in Ireland and in our colonies, is to restore the laity to a more influential position in the Church, and to abate the absurd assumptions of the clerical body. But the Dean goes on to say that the policy of disestablishment "represents the desire and attempt to destroy altogether the ecclesiastical varieties in this great kingdom, to induce the Legislature by means of a new Act of Uniformity to suppress establishments in the same way, and with the same kind of intolerance, as by the odious Act of King Charles II. the endeavour was made to suppress Nonconformists." What is the true translation of this passage? It is simply this—that it would be an odious law of uniformity, as intolerant as that of Charles II., to place all religious bodies upon the same footing in relation to the law; to withhold special favours from any; to give to all "a clear stage and no favour"; to throw them all back upon their own vitality for the continuance and extension of their Church life; in short, so to alter the existing law as to leave every variety of ecclesiastical faith, as they are left in the United States of

America, free to do what they can, and as they will, in their own spiritual affairs. We wish the Dean of Westminster could be induced to show to the British public by illustrative details, the real meaning covered by his four propositions. This, however, is not his wont. He has too great a passion for the picturesque, even in argument, to take account of all the facts which it is bound to comprise. We will say no more to-day, and we are glad to escape the necessity of noticing the tissue of declamatory denunciation which followed the announcement of these four propositions.

STATE-CHURCH ZEAL.

(From a Correspondent.)

THE great revivals of the last century stand a fair chance of being outdone by the stupendous zeal for religion and the Bible which is now animating the State-Church party. Parson and politician are alike inspired with an enthusiasm so burning as to cause no small amount of smoke, and consequent obscurity. A little yeast of political rivalry, working in the lump of their religion, has caused the lump to swell and puff itself out in a very demonstrative, not to say explosive, manner. From pulpit and from hustings—from school board rooms and from Church Union platforms—come pealing thunders of indignation against the godless Dissenters who would turn the Bible out of our schools, and secularise the State by cutting it adrift from the Church. The zeal of these fervid Churchmen, as in the case of St. Paul, has made them "fools," and they are ready to become all things to all men—to become moderate Liberals to the Liberals to "dish" the Liberals—if by any means they may convert some. In the recent elections, especially in the election for the North-West Riding, the zeal of the parsons and publicans attained a portentous pitch, while that of the Conservative candidate himself reached the boiling point, and steamed off in a great deal of spiritual puffing. Indeed, the enthusiasm of most of these fiery zealots foamed so high as to become somewhat frothy, and, when they enlarged upon the glories of their "dear old Church," they appeared ready to fight knee deep in blood in defence of the flimiest rag of her ritual, or the faintest shadow of her authority. This overblown zeal could only be matched by the intensity of their righteous indignation against "secular" Dissenters, who were pictured as the foes of the Scriptures and the exterminators of religion. Poor little children cry for the Bible, but the atheist-hearted Nonconformist grimly turns the innocent cherub back to vulgar fractions and irreligious decimals. Venerable daughters of the Church beseech with tears, "Dissenters, spare that Church!" but the iron-souled iconoclast remorselessly pulls it down, or turns it into a dancing-hall. It is no exaggeration to say that the overstrained zeal of our State-Church friends has figured the intentions and actions of Dissenters in forms as unreal as the pictures in "Jack the Giant Killer" or "Gulliver's Travels."

It is most curious to notice that the usual characteristics of State Churchmen and Nonconformists have been apparently turned upside down. The spiritual heirs of the Church of Charles II. and the Georges now appear before us as the champions of religion and sound doctrine, while the descendants of Baxter and Wesley are represented as trampling on the Bible and quenching the flame of true piety. Were the ghosts of Cromwell's Ironsides to return to the scene, they would, without doubt, turn with horror from the secular Nonconformist and the Bible-hating *English Independent*, and find that the apostolic *Guardian* and the fervid *Standard* could alone supply congenial pabulum to their zealous souls.

Established churches need the stimulus of a little jealousy or fear to wake them up. In times of undisputed power and satisfied appetite the lion is condescendingly amiable and sleepily quiescent, but if his pride or prey be touched, he rouses himself for the combat. For the same reason established churches sometimes become exceedingly valiant for the truth. Right reverend prelates, who have been feeding on "sweetness" and basking in "light," till they have become radiantly dulcent, are aroused by the alarm of the Philistines, wax valiant in fight, and do their best to put to flight the armies of the alien Dissenters. Their "sweetness" undergoes alcoholic fermentation, and they grow like giants refreshed with new wine; their "light" is transmitted into electricity, and bursts in thunder on the devoted heads of the disturbers of their peace. Luther alarmed established Popery, and the stimulus produced

partial reformation even in the Romish Church. Whitefield and Wesley excited the jealousy of established Episcopalianism, and compelled it to a more active life. And now that the supremacy of the State-Church over the education of the people is threatened, the political and ecclesiastical leaders of that Church are seized with such a passionate zeal for the Bible and religion as, in these sceptical times, is, to say the least, remarkable.

To pass for the moment into a more serious vein, we beg very decidedly to protest against this assumption of superior zeal for truth and religion. We should not fear—we are not comparisons of piety and earnestness of all comparisons the most odious—to compare the history of Nonconformity with the history of the State Church, and the present work of Nonconformists with the present work of State Churchmen. Free Churchmen yield to none under heaven in their love and reverence for the Bible. The bead-roll of Nonconformist martyrs is long and glorious, and the deeds of our sainted dead are seen elsewhere than in stained windows. The way in which Church defenders have degraded religion and truth is simply repulsive. Ebullitions of party zeal and explosions of hustings rant are unworthy of a sacred cause. We had thought the Scriptures too Divine to be used as birdlime to catch votes. "Are the poor," cry these champions of conscience, "to have their consciences violated by being compelled to send their children to secular schools? Sooner shall the heavens fall, sooner will we league ourselves with the apostate Gladstone and the Radical Forster, than permit one iota of the rights of the conscientious poor to be violated. Saint Laud, *ora pro nobis*, save the conscience of the poor from the outrages of godless Dissenters!" This wretched clap-trap cannot long impose upon an intelligent people, though it may answer a temporary political purpose. It is such a departure from the traditions and practice of a party which has always persistently opposed the rights of conscience when those rights interfered with their own interests, that the largest charity cannot but regard it with grave suspicion.

When the inevitable is close at hand, when the heavens are on the point of falling, when the Church shall be roused by the trumpet-blast of liberation to shake herself from the bands of her neck, what a doleful Jeremiad will fill the land with wailings! "Ichabod, Ichabod, our glory is departing! our bishops will no longer adorn the benches of the House of Lords, the fine gold of our status will become dim, the fat things of our endowments will be as the lean kine of voluntaryism! Alas! for the poor rustic, once lapped in ecclesiastical sweetness, and radiant with clerical light, now to be driven to the ministries of voluntary clergymen, or abandoned to the fanatical barbarisms of Methodist preachers and Baptist locals! Woe, a threefold woe, a blowing of trumpets, a pouring forth of vials, to the jealous Liberationists! the day of their impious triumph is come; the foot of the narrow-souled Dissenter is on the fair neck of the now widowed Church; learning, culture, religion, are banished from the land; and chaos and old night resume their reign!" Then, too, the believers in the new Gospel of Saint Matthew (Arnold) shall rend their clothes and cast dust upon their heads; and their great leader, shaking the dust of Voluntaryism from his apostolic feet, shall lead them forth to found in the western continent his ideal Church. It is not the loss of status which our enthusiastic Church defenders fear; mitres are to them as "gaudy toys," and endowments "sordid dust." It is for our religion they weep—religion emancipated from the sway of Palmerstonian Gallios and Disraelitish pietists, and abandoned to the tender mercies of Liberated Episcopalian and the descendants of Baxter and Bunyan. For orthodoxy, too, their hearts are sad—orthodoxy which had stood so firm on the Episcopal pillars of Natal and Exeter, and was cemented with adhesive tests and damnatory clauses, now to be maintained by nothing but the intelligence and piety of Christian Englishmen. They mourn, too, for uniformity, their darling Joseph (known by his coat of many colours) now ravished from them by jealous Dissenting brethren. We believe, however, that their fears will be but the "baseless fabric of a vision," as we believe their present zeal for "religious" education to be not unmixed with visionary elements.

ECCLESIASTICAL NOTES.

We wonder how some of our opponents will get through their work when things are a little more excitable than they are now? Or will they call a truce and unite to attack the "common enemy"? It is not possible to keep down or to conceal the

divided spirit and the divided purposes that at present characterise Church Defence and Church Reform. The last illustration comes from Wigan, where a meeting was held on Thursday to inaugurate a branch of the Church Defence Association. Here, the Rev. Peter Jones, who had to move the first resolution, got upon neighbouring Church abuses, which was not liked, but as Mr. Jones said, "Reform must precede defence." Then Mr. Jones trotted out more abuses, which was too much, for, said the Archdeacon of Liverpool, who was in the chair, "If we go on in this way, we shall not have done to-day. If you still talk on the subject of Church Reform, we may as well take up our hats and go away, for the subject is such a lengthy one, and will never end." Therefore, Mr. Jones stopped, but the next speaker took up the tale; when another clergyman rose and asked "if they had come to discuss this." Then followed a breeze, after which Mr. Cronshaw went vigorously into neighbouring Church abuses with "great disturbance, hisses, clapping of hands and general uproar." All this did not put Mr. Cronshaw down, but when the clergy began to stamp their feet he gave in, shouting as he did so the word, "Reform." A sensible speech from the Rev. Mr. Hains seemed to quiet these unquiet minds, but only while he was speaking, for he was next attacked. Then came the most appropriate proposal of all, viz., "that at our next meeting every man shall have a room to himself to speak in." The benediction was then given, and so began Church Defence in Wigan.

The *Guardian* asks, in an interesting manner, what is to become of Nonconformity? It is anxious about this subject because it is evident to it that "Nonconformity is an old bottle." Now, in this old bottle there has suddenly grown up "the absolute novelty of resolute literary cultivation," which the *Guardian* takes to be a phenomenon without precedent in the history of religious creeds. It considers that the vital power of Dissent has lain in its pure unadulterated Evangelicism and in its forms of government or its separation from secular power. Anglican Evangelicism has also been always divided from literature; but is it possible for Dissent to be compatible with the sincere culture of the whole faculties of the mind? And so on in the usual style of intellectual and High-Church pharisaism, the end of the monologue being as follows:—

Dissent cannot escape the Nemesis which dogs the steps of ignorance in all ages, and which has always haunted Anglo-Evangelicism, and still haunts it. Nonconformist thinkers are dropping their distinctive religious ideas just as fast as they are throwing themselves into the scientific and historical movements of the day, and escaping from the tyrannies of their old text-books, and the espionage of their old tea-tables. And what will be the issue of the revolution no one can see. Dissent is now insisting upon entering the ranks of cultivated men on equal terms with Churchmen; and if all history is to be trusted, the inevitable result will be a radical alteration in the essence of Nonconformity itself. Or take those wholly unprecedented associations of the clergy of different denominations, of which one at least has flourished in London for two years past. When High Churchmen, Liberals, Roman Catholic priests, Methodists, Independents, Baptists, and Quakers meet together and formally discuss theological questions, without asperity, and with a tacit recognition of one another's sincerity and capacity for discussion, it is clear that for once in a way history is not repeating herself, and that we may look for changes in the religious life of England which will upset all existing relationships, and possibly reconstitute our whole ecclesiastical organisations.

You see this man has just had his eyes opened, and can only as yet see men as trees walking.

A bill is before the House of Commons for a reform of the manner in which charitable trustees hold property. It follows the American law, creating every association willing to be incorporated into a corporation for the purpose of holding and possessing property. It would do away with much of the inconvenience and expense of the present law, and greatly simplify legal proceedings in charitable trustees' cases.

There has been a proposal to "recognise" Christianity in the Constitution of the United States, as though that would do Christianity any good. A convention upon the subject has met at Cincinnati, and ended in doing nothing. The movement has an "organ," however, and the organ explains what is meant by it. It is sought to compel an observance of the Sabbath, and officers of the Government are to be put under the law of Christianity in their official acts—whatever that may mean. With a large infusion of European ecclesiasticism in the United States, it is not surprising that movements of this kind should take place. Why, even in this country, after an experience of hundreds of years, there are to be found intelligent and cultivated men who actually believe in a State Church. Who, then, can be surprised at anything?

THE DISESTABLISHMENT MOVEMENT.

WORKING MEN'S MEETINGS.

GREAT MEETING AT LEICESTER.

The Leicester *Daily Press* of Saturday contains a report of a meeting of working men held at the Temperance Hall in that town, when Mr. George Potter and Mr. G. Howell attended as a deputation from the London Working Men's Committee for promoting the separation of Church and State. It is stated that there were on the platform the Rev. Joseph Wood, the Rev. A. F. Macdonald, G. Royce, T. H. Downing, G. H. Baines, F. Hewitt, W. Baines, W. Wykes, C. Harding (Granby-street), J. Rapp, M. Wright, S. Wells, W. Rose, J. Collin, J. Newby, J. Parker, W. Wicks, D. Merrick, &c. The hall was crowded in every part, but the proceedings were much interrupted and prolonged in consequence of the disorderly and disgraceful conduct of a few "sons of the Church," who were sprinkled about in the room. Even the introductory remarks of the chairman were not listened to with respect and attention by these "gentlemen," and the first speaker, Mr. Holmes, fared still worse. The indignation caused by this conduct was intense among the great mass of the meeting, and it was repeatedly demanded that the disturbers should be removed. While Mr. Potter was speaking the hubbub increased, and the chairman at last insisted on the ringleaders of the opposition either coming to the platform or leaving the room. One gentleman, who had made himself especially conspicuous, was compelled by those who sat near him to obey this injunction, and on his arrival at the bottom of the hall in front of the platform, he was suddenly hoisted up over the rail by some of the audience, and was then placed by the side of the chairman. This took place amidst the greatest confusion and uproar, during which a party of the "opposition," numbering about a dozen, came on the orchestra, where their misconduct was a constant source of annoyance to the chairman and the representatives of the press, and was continued during the whole of the proceedings.

The CHAIRMAN, in a vigorous speech, introduced the question, dwelling especially upon the rural parishes question, upon which he said:—

In those parts of the country where this Church had had fair play, where it had had everything under its own control, he ventured to say it had failed shamefully. ("No, no," and loud cheers.) There were good men who held up their hands with horror, and said, "What will become of the villages if you destroy this Church?" He answered, first of all, that they had no desire to destroy the Church, they only wished to liberate her and let her go free. (Cries of "Oh! oh!" followed by loud cheers.) Suppose they did wish to destroy the Church—(voices: "You do, you do," and uproar—he said, suppose for a moment they did wish to destroy the Church, he would ask what had become of those villages now, under the care of the Church? (Hear, hear.) The Church had had the villages under her care for 300 years, and he should like to know what it had done to elevate and bless their rural population! (Renewed interruption and cheering.) He said unhesitatingly it had failed—("No, no," "Yes, yes," and loud cheers)—and he called to witness the miserable ignorance of the people—(hisses from the "sons of the Church," drowned by rounds of cheering)—he called to witness their low morality, their wretched homes, and their miserable pay. (Loud cheers.) If this was the condition of the bulk of the villages; if these were the fruits of a State Church, the sooner it was got rid of the better. (Loud and repeated cheers, followed by fresh interruptions from the Churchmen, calling forth cries of "Turn them out," from all sides.) Earnest religious men were concerned for the miserable representation of Christianity which this Church presented.

Mr. W. HOLMES proposed the first resolution as follows:—

That, believing that the time has come when the working classes should use their political influence to secure such an alteration in the relations between Church and State as to put an end to the injustice and other evils of the existing system, this meeting regards with great satisfaction the formation of a working men's committee for promoting the separation of Church and State, and expresses the hope that the movement which has commenced will be vigorously carried on throughout the country, and it is hereby resolved to form a branch of the London working men's committee in Leicester to aid the movement.

Mr. Holmes's speech was frequently interrupted, as also was the speech of his successor, Mr. Pearce.

Mr. GEO. POTTER then rose, and was received with tremendous cheers and groans. Mr. Potter went through the whole question, but amid great interruption. Mr. AMOS then moved an amendment in favour of the State Church, which was received with great laughter. This having been seconded by Mr. TIMMS, Mr. G. HOWELL addressed the meeting mainly on the financial aspect of the question.

The amendment was then submitted to the meeting by the Chairman, and a miserably small minority held up their hands in its favour. When the Chairman asked for the votes of those against the amendment, a perfect forest of hands appeared all over the hall, followed by an outburst of cheering and waving of hats, again and again renewed. The Chairman then submitted the original resolution, and no one voting against it, it was declared to be carried unanimously, an announcement which elicited another round of cheering.

Votes of thanks to the deputation were carried amid great enthusiasm.

The *Free Press* says of this meeting:—

A meeting to discuss the question of the disestablishment of the English Church was held on Wednesday

night. No attempt was made to pack the meeting, or to prevent opponents obtaining admission, and what was the result of this forbearance? A preconcerted arrangement was made by members of the Church party to attend, and by senseless interruptions prevent the speakers obtaining a hearing. The report which we give elsewhere will show that after all these manoeuvres signally failed. Seeing that the disturbers were respectfully abated, we may assume that they all had received that "godly education" which the advocates of denominational teaching say is so essential to good manners. And what a splendid example they afforded of the benefits of the system! The few arguments which were brought forward by the mover of the amendment were completely demolished by Mr. Howell, and the rage of these champions of the State-established and Endowed Church was amusing to witness. Their discomfiture was entire when the vote of the meeting was taken. On the amendment being put it was found that all the noise and disturbance had been made by a most contemptible minority, a perfect forest of hands were raised against the amendment, and in favour of the original proposition. The meeting may be regarded as a decided demonstration of working-class opinion against the connection of Church and State, and in favour of the platform of the Liberation Society.

LINCOLN.

On Monday of last week a large meeting of the working men of Lincoln was held in the New Concert Hall, which was crowded. The chair was occupied by Mr. Row, a working man. Mr. Poppleton moved, and Mr. Hartley seconded, the following resolution:—

Resolved.—That this meeting, believing that the time has come when the working classes should use their political power and influence to secure the separation of the Church from the State, so as to put an end to the injustice and other evils of the existing system; this meeting, therefore, regards with great satisfaction the working men's movement throughout the country to secure this object, and pledges itself to use all legitimate means to aid in securing the disestablishment of the State Endowed Church, and this meeting empowers the committee of the Working Men's Liberal Association to take such step as they deem best to effect this object.

The resolution having been supported by Mr. G. Potter and Mr. Howell, was carried unanimously. Mr. Johnson moved, and Mr. Chapman seconded, the following resolution:—

Resolved.—That a copy of the foregoing resolution be forwarded to the members for this city, signed by the chairman, on behalf of the meeting, and that they be requested to support Mr. Miall's motion for the appointment of a Royal Commission.

Messrs. Gates and Wilson, chairman and secretary of the Working Men's Liberal Association, moved and seconded a vote of thanks to the deputation for their able addresses; and, after a vote of thanks to the chairman, the meeting terminated.

DERBY.

On Tuesday evening a large meeting of working men was held in the Temperance Hall, Derby, for the purpose of aiding the movement to disestablish the Church from the State. J. C. Cox, Esq., occupied the chair, and was supported by leading working men and others. After the chairman, who stated that he was a Churchman, had briefly opened the meeting, Mr. W. Street, engineer, moved, and Mr. Topham, fitter, seconded, the following resolution:—

That this meeting is of opinion that the time has arrived when the political power and influence of the working classes should be used for the purpose of effecting the separation of Church and State, and this meeting feels the greatest satisfaction that a movement is taking place for this purpose, and resolves to form a committee in Derby to assist the movement.

Mr. G. Potter and Mr. Howell supported the resolution; but during their speeches great uproar occurred, and several of the opponents had to be turned out, their conduct being very disgraceful. W. Legge, Esq., surgeon, and the Rev. J. Wood, clergyman, spoke against the motion, and urged their friends to reject it. On a show of hands, however, the resolution was carried by two-thirds of the meeting amidst prolonged applause. Votes of thanks to the deputation and the chairman brought the meeting to a close.

WAKEFIELD.

On Thursday evening the annual meeting of the Wakefield branch of the Liberation Society was held in the Music Saloon, under the presidency of Alderman W. H. Lee. There was a large audience, and amongst those present were the Rev. J. S. Eastmead, the Rev. Goodwyn Barmby, the Rev. W. Turner, the Rev. J. C. Storey, Mr. I. Briggs, Mr. J. Robinson, Mr. J. S. Briggs, Mr. W. Briggs, Mr. Millar, Mr. A. Grace, Mr. W. Sellers, Mr. I. Dixon, Mr. S. Bruce, Mr. J. Taylor, Mr. J. Calverley, Mr. J. Hodgson, Mr. Horridge, Mr. Milner, Mr. C. Locker, Mr. J. E. Dibb, Mr. J. Andrews, agent to the society, of Leeds, &c., &c. The Rev. Charles Williams, of Accrington, in accordance with announcement, was present to deliver his lecture on the Church property question, with special reference to the speeches of the Bishop of Manchester at Huddersfield and Oldham. After a brief speech, the Chairman introduced Mr. Williams, who spoke at great length on the Church property question; and was followed by Mr. J. Eastmead and Mr. Barmby. Some opponents then left the room in a rather offensive manner.

NOTTINGHAM.

A meeting was held on Tuesday evening last to hear an address from the Rev. G. W. Conder. There was a large attendance. The Hon. Auberon Herbert presided, and in the course of his opening speech remarked—"A scrupulous sense of justice demanded this at our hands—that each man should put forward his opinion in the best way he can do it, that he would trust to his own effort and to the moral influence of his own power and teaching, and scorn to take any advantage that was not equally

the property of his fellow-citizens. The other day, at a great meeting at Exeter Hall, a bishop whose name he honoured and respected, for he knew him to be a man of the highest devotion and conscientiousness—he meant the Bishop of Exeter—that bishop said at the end of his speech in which he had been defending the Established Church, whilst proposing to introduce certain reforms, that he would so reform the Church that the nation should turn round to her and say, 'We trust our religious life in your hands.' With all respect and reverence for that good man, he would venture to say that this country would never trust its religious life into the hands of anybody as long as their position was such that it offended the natural sense of justice in men's minds, and as long as men felt that that Church started from a point lower than the level on which they themselves took their stand."

At the close of Mr. Conder's address, Mr. E. Smith proposed:—

That in the opinion of this meeting complete religious equality can never be secured except by the disestablishment and disendowment of the Church of England.

Mr. Gripper seconded the motion, observing that religious equality was the right of every man in the country, and it was entirely impossible so long as Church and State was connected. The members of the English Church were brought up so completely in an atmosphere of denominationalism—(loud cries of "No, no" and cheers)—and his friends there confirmed him in his belief—that it was utterly impossible for them to comprehend the objection that the Nonconformists had to the position which they assumed. Disestablishment and disendowment was the only remedy for the state of things that existed at present, and he cordially seconded the resolution. The Chairman in putting the motion observed that it was all nonsense for a man to say he was in favour of disestablishment and not of disendowment. The endowment was the establishment, and let them see to it, as they had their money for centuries, that they got every penny back. (Cheers.) The resolution was then put and carried with a few dissentients. Votes of thanks to the lecturer and to the chairman concluded the proceedings.

SHEFFIELD.

On Tuesday last the Rev. Chas. Williams lectured at the Cutlers' Hall, Sheffield. The chair was taken by Mr. Councillor Langley, and there were present the Revs. J. P. Gledstone, G. Barratt, T. D. Crothers, S. Wright, and J. Fisher; Mr. Wycliffe Wilson, and others. The room was well filled. The chairman, in opening the meeting, said that at the close of the lecture discussion would be allowed. The Rev. C. Williams was received with loud cheers, and lectured with great ability, dealing as he went along with the remarks of the *Sheffield Daily Telegraph*, which had attacked the meeting beforehand. Mr. Williams's address was received with great cheering. At its close Mr. Raynes thanked the lecturer for the way in which he had complimented the editor of the *Daily Telegraph*. He referred to the lecturer's assertion that the Church property was national property, and quoted the opinion of Toulmin Smith, an eminent Dissenting lawyer, who held a directly opposite view. He said the Ecclesiastical Commissioners were appointed to regulate Church property, not to apportion national property. If the endowments of Queen-street Chapel were to grow fifty times as large as they were at present, or the endowments of Fulwood Chapel—it would be a great blessing if they did—(great laughter)—it might, in the same way, become necessary that some regulations should be adopted in order to secure them for the purposes for which they were intended. (Applause.) He asked (1.) If the property of the Church be the property of the nation, is not the property of the nation the property of the Church? (2.) Is there no difference between the nation and the Church in the nation? (3.) If the State endowed the Church and pays its ministers, where is the proof of endowments and the accounts of payments? . . . Mr. Williams' answers were (1.) If the property of the army is the property of the nation, is not the property of the nation the property of the army? The property was devoted to a certain department of State service called the Church; but it did not follow that the property of all the nation belonged to that department. (2.) There is no difference between the nation and the National Church except this, that the national Church is the nation in its ecclesiastical capacity. (3.) The proof of the endowments are unquestionably in these Acts of Parliament which make the payment of tithes compulsory, and the payment to all those who are ecclesiastical servants of the State in their Church offices. The Rev. J. P. Gledstone said he wished to explain with regard to their meeting that night that they did not mean anything unfriendly to their Church neighbours, who were that week to be engaged in a solemn work. On the contrary, he was sure every Dissenter wished them in it "God speed." The usual vote of thanks terminated in proceedings.

A STUDENTS' SOIREE.

On Friday last, Feb. 23, a *soirée* of the two Colleges of Regent's Park and New, was held in the Library of New College, to receive H. M. Bompas, Esq., and J. Carvell Williams, Esq., as a deputation from the Liberation Society. The chair having been taken by Dr. Robertson, Mr. Bompas was first called upon to address the students. He asked, first, was it right to oppose the establishment of religion by the State? Second, was it right for ministers to take part in that opposition? With regard to the first question, it

was right to oppose such Establishment, since by Establishment the State was placed above the Church, the religious life of Christians was regulated by the decrees of the State, and prayers were commanded or forbidden by Acts of Parliament. With regard to the second question, it was the duty of ministers to take part in that opposition since the consequence of Establishment was that the appointment of those who should bear rule and influence in ecclesiastical matters rested with the Crown, and not with Christians. A further question arose as to whether Nonconformists should take part in this opposition. It was plain that they should, since it was the duty of all Christians to oppose everything that was derogatory to Christ and His honour, the subjection of the Church to the State being such as to slight the authority of Christ, and further, Nonconformists could not stand aloof from the subject since, though they did not belong to the Church which was allied to the State, they belonged to the State which made the contract with the Church, and were therefore, in their measure, responsible for the existing alliance. Mr. Bompas closed his address by urging the duty of ministers to explain to the congregation committed to their charge, the right and the wrong in reference to this subject. It was a religious question, and a practically religious question, affecting the relation of Christians to Christ and to the world. He felt that disestablishment and disendowment must go together, that though the exterior appliances would probably be thus affected God's great work would not be hindered, and that the lesson of a more complete and simple faith which the withdrawal of State patronage and aid would teach, would be most valuable. Mr. Carvel Williams said that when those present took their part in the Liberation movement, they would do so under circumstances very different from those of their predecessors, and proceeded to describe the altered position of the question. He dwelt especially on the movements in favour of comprehension and of Church reform, and then addressed to the students some practical counsels.

An interesting and vivacious debate then took place among the members of the two colleges. Questions were raised and doubts expressed. Difficulties were urged and combated, and supplementary arguments were brought forward. After the speeches had been noticed and the difficulties dealt with by Mr. Williams, as far as time permitted, the meeting was dissolved. Great pleasure was expressed at the determination of the Liberation Society to hold a series of such meetings.

WINTERSLOW AND DOWNTON.—On Wednesday last Mr. Heaton delivered a lecture at the Baptist Chapel, Winterslow, and on Thursday at Downton, where we are informed the lecture was well attended.

BRAINTREE.—Last Thursday evening the Rev. Geo. Conder lectured in the Bocking Schoolroom to a large audience on "The National Aspects of the Disestablishment Question." The vote of thanks was seconded by the Rev. Mr. Helps, lately curate of the parish, who added that he had for some years past been in favour of disestablishment.

WILTON.—On Tuesday evening last the Rev. W. Heaton, of Shirley, near Southampton, delivered a lecture at Wilton, in the Temperance Hall, on Church and State, with the view of showing what motives actuate those who advocate their separation. Mr. S. P. Wills presided, and was supported on the platform by the Rev. W. Clarkson (Salisbury), the Rev. Charles Portnall, the Rev. John Waller, the Rev. Walter Gregg, Mr. S. P. Yates, and Mr. George Young. The room was well filled with an attentive audience. The chairman addressed the meeting, and mentioned that the views of Nonconformists were spreading. The Rev. W. Heaton then delivered a very comprehensive lecture, and was followed by a speech from the Rev. W. Clarkson, of Salisbury.

DEPUTIES OF THE THREE DENOMINATIONS.

On Thursday the annual meeting of Deputies of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, was held at the Cannon-street Hotel; Mr. Jno. Glover, the deputy-chairman, presiding, in the unavoidable absence of Mr. Charles Reed, M.P., who was detained at the House of Commons on important business.

Mr. C. SHEPHEARD, the secretary, read the report of the past year's proceedings in reference to the University Tests Bill, the Separation of the Church and State, and the amendment of the Harrow School Board. Sir John D. Coleridge (the Attorney-General), Mr. Dodson, Mr. Bouvier, and Mr. Goschen, who were thanked by resolution for the part they took on the first of these questions, had returned most courteous replies. The committee had received an assurance from Mr. Gladstone that there was no foundation for the rumour that he or any of his colleagues contemplated the establishment of a Catholic University in Dublin. The present session had seen the reintroduction of Mr. O. Morgan's Burials Bill, with a prospect of making rapid progress, and a bill had been brought in at the instance of the committee to facilitate the obtaining of sites for Dissenting places of worship, while Mr. Hinde Palmer's Charitable Trustees Incorporation Bill was receiving their best attention. Earl Beauchamp's Burial Bill, if it passed the House of Lords,

would be strenuously resisted in the Commons. The recent illness of the Prince of Wales called for some notice from this ancient body, and the committee proposed the adoption of an address congratulating Her Majesty on His Royal Highness's recovery. No class had more earnestly prayed for or more heartily rejoiced at his restoration than Nonconformists, and the committee were pleased to be able to announce that the Lord Chamberlain had placed tickets at their disposal for admission to St. Paul's on the Day of Thanksgiving. Mr. S. R. Pattison, treasurer, having submitted his report, showing a balance in hand of £221.

The CHAIRMAN (Mr. Glover) then spoke as follows:—Gentlemen,—In the hotel where we are now assembled there was a Nonconformist meeting held on Monday last, at which one of the reverend speakers hinted that the Dissenting Deputies had gone to sleep, though he did not know where their dormitory was. I venture to submit to you that the admirable report to which we have just listened, showing that during the past year the deputies have given careful attention to about ten important subjects affecting the civil rights of Dissenters, treating them in such various ways as to their judgment seemed wisest, is a practical and conclusive answer to the insinuation referred to, leaving nothing behind it but a little surprise that an official of the Congregational Union should have been so ignorant of what was being done by other organisations of Dissenters. The business we have to transact this afternoon, including the election of a new committee, will occupy so much of your time that I shall detain you only to make one or two observations relating to the political questions which are now occupying so much of the attention of Nonconformists throughout the country. At our last annual meeting we had to rejoice at the passing of the University Tests Bill, though we knew at the time that that measure did not accomplish all that we desired. It was a great improvement on the state of facts to which it applied, however, and we were thankful for it, and felt it to be our duty and privilege to vote our thanks to several eminent public men, to whose large sense of justice and persistent advocacy the success was largely due. Their acknowledgments of our thanks, some of which have been read to-day, will have gratified the deputies as much as they did your committee when they were received. They, moreover, furnish solid ground for believing that the time is not far distant when the subjects of the clerical fellowship will be again raised. It is no secret that the need for legislation on this subject has been increased by the enactment of a measure which abolished other tests, and left those which related to the clerical fellowships in force. We may rest assured, however, that it will not be very long ere our great seats of learning will be so nationalised as to be able to hold all their emoluments and scholarly distinctions at the nation's disposal, and that the present practical hypothecation of so great a part of these prizes to the adherents of one of the British churches shall for ever cease and determine. There is only one subject on which I will venture to trouble the deputies with an observation, but that one subject really includes two. I mean the subject of the State's connection with religion. We are now fighting against this principle in two very different directions, viz., on Mr. Miall's motion for the disestablishment and disendowment of the Episcopal Church in England and Wales; and also, on certain defects and projected amendments of Mr. Forster's Elementary Education Act. The principle contended for is the same in both cases, the difference being only a difference in the degree of the State's interference. In the case of the Episcopal Church the State's interference is direct, authoritative, exclusive; and to sustain that State interference officially there is an annual appropriation of public wealth, the amount of which I dare not venture to hint. And there is not the least equivocation as to what it is intended to accomplish by this partial appropriation of public property. It is to sustain the Episcopal Church, to propagate its creed, and to carry on its religious services as sanctioned by the law. It is, therefore, in simple and direct antagonism to the principle which lies at the root of our Nonconformity, viz., that the State should not meddle with religion at all, and that no public moneys should be paid for the teaching of any set of religious opinions, true or untrue. Consequently, the Nonconformist party is one on the subject of disestablishment and disendowment. Almost to a man, we believe, they should cease—of course, with the utmost care that the process of cessation should be such that neither religious nor personal interests should suffer in the process. On the education question, however, the case is very different. The principle we object to is the same, but the degree of it which is palpable to observation and consequently vulnerable to our objection is so small, that we have great difficulty in finding the enemy. For the aid of combatants, some well-known and highly objectionable things, such as concurrent endowment and church-rates, have been alleged to lie concealed in the measure of Mr. Forster, but only some Dissenters are able to see these things—many more do not; hence on this subject we are in some difficulty as a party. The imperturbable "gutter child," respecting whose need Government was importuned to do something, and who was supposed to have been amply provided for by the Act of 1870, is now more imperturbable than ever, and has been lately threatening to destroy the Gladstone Ministry, to break up the Liberal party, and to carry the next general elec-

tion. I have been a quiet spectator of the storm that has been raging. I was not at Manchester, and I confess that I am sorely perplexed to find reason for the alarm of some of our friends lest by this haughty gutter child a second Establishment should be erected, a second church-rate be levied, and a concurrent endowment be settled. It is really bewildering. Mr. Lowe showed in a recent speech, that the Government had to a large extent undenominationalised the denominational schools, and had taken radical steps to make it clear that its payment was for a secular educational result produced to its inspector, and for nothing else. In the board schools, Parliament left a discretion, which the ratepayers can cause to be exercised as they think fit, after the next school board election. In neither class of schools is any religious teaching compulsory, so that if some religion is taught, and no extra pay given for it, it is not easy to see that the State is interfering with religion, and paying for the teaching of it. But some of our leaders say the contrary. They are so acute in the detection of this pernicious principle, that the most homeopathic quantity of it that can be conceived does not elude their scrutiny. And to cure this minute possibility, we have been recently asked to commit ourselves as a Nonconformist party to the very last bran-new patent Birmingham solution of this remote possibility of religious teaching and the State paying for it despite its intentions, and in the absence of its requirements. Now, as a party, we do not agree about the evil, and as the Birmingham cure implies the exclusion, by positive enactment, of the Bible, from all schools aided by public money, we are certain not to agree on the cure. I venture, therefore, to-day to put in a plea for moderation regarding this matter, and especially to ask whether we are acting wisely as politicians in attempting to fight at the two extremes of State interference, that is, with both bishops and gutter children at once. We are agreed about it as applied to the former: we are not agreed about it as regards the latter. Moreover, we are all beginning to think of the next general election, and on disestablishment and disendowment of the Church simply, there is every reason to believe, that the Dissenters can carry the working-class vote, and so return a large number of members pledged to support Mr. Miall's motion. But if we go to the constituencies with the rights of tender consciences violated over the gutter child, do you think the working men will understand us? It takes an exceedingly strong Dissenter to understand it, but the working men care nothing for such refinements, though they can see reasons why the richer classes in this country should pay for their own places of worship, and their ministers, and their bishops also, if they like such costly luxuries, and I think they would support candidates who pledged themselves to recover the national wealth, now misappropriated to such uses. Hence my question, which I leave for your calm consideration. Gentlemen, is it not better that we should allow the gutter child to subside somewhat from our attention and anxiety, trusting to Parliament to see that its secular intentions are not frustrated, and to the influence of the ratepayers on the school boards at the next elections? We can then go forward to the next general election with a cry for disestablishment and disendowment which every man, woman, and child in the kingdom would understand, on which our party would have only one voice, and with which I think a great victory for truth and righteousness would be won.

The adoption of the report was moved by Mr. PATTISON, and seconded by Mr. W. H. MICHAEL, who fully concurred in the advice given from the chair, and echoed the opinion that on the separation question the working classes would be completely with them, but not so on the education dispute Mr. Osborne Morgan, who was the true type of a Churchman, was deserving of all support in his Burials Bill; but Lord Beauchamp's, which proposed that Dissenters might be silently buried like dogs, would be a disgrace to a Christian legislature. The report having been unanimously carried,

Mr. S. THOMPSON proposed, and Mr. H. WRIGHT seconded, that the committee for the ensuing three years should be elected by ballot.

Mr. H. R. ELLINGTON moved—"That the thanks of the deputies be given to Chas. Reed, Esq., M.P., F.R.S., &c., for his services as chairman of the deputies," and expressed his conviction that his absence on the present occasion, or at any other time, was caused by his doing the work elsewhere. (Hear, hear.) Mr. Ellington alluded to the remarks of the deputy-chairman on the policy of Nonconformists, and said that he differed from Mr. Glover as to the course they ought to take. Defending their action at the Manchester Conference, he remarked, in reply to some observations by a deputy as to the real unanimity there, that nearly 1900 attended from all parts of the United Kingdom, and if there were those who differed, they did not show themselves, though they had full liberty to do so. Mr. Ellington also read a part of the sixth resolution adopted by the conference, to prove that while Dissenters were determined in their course and policy, they did not debat themselves from free action "under the pressure of great national exigencies." (Cheers.)

Mr. John Broomhall, who seconded the motion, the deputy-chairman, and Mr. Henry Potter, testified to the value of the services rendered the deputies by the honourable member for Hackney, both in and out of Parliament. The deputy-chairman, treasurer, and auditors, were also re-elected; and the address

to Her Majesty referred to in the report, was voted.

A resolution in support of Mr. Fawcett's Dublin University Tests Bill was also passed; and the proceedings were then brought to a close with the usual acknowledgments to the chairman for presiding.

OPPOSITION TO THE SECTARIANISM OF THE SCOTCH EDUCATION BILL.

In Scotland considerable opposition is being organised to the extreme sectarianism of the Lord Advocate's Bill. In Glasgow, a most influential league has been organised, with Sir W. Thompson as its president. This league has protested against the denominational character of the bill, and desires to limit religious instruction to the reading of the Bible, under the protection of a conscience clause. Among the adherents of this league are Professors Caird, Nichol, Young, Ramsay, with many clergymen and influential laymen of the west of Scotland. In Edinburgh, a committee has been formed upon the basis of separate religious and united secular education. This committee, which is supported by many of the leaders of Liberal thought in Edinburgh, declares:—

1. That no system of rational education will be satisfactory which does not recognise in its fullest extent the principle of religious equality in all parts of the United Kingdom; and that the application of public money, either by Government grants or by local rates, towards teaching the theological tenets of any religious sect, is incompatible with this principle.

2. That, therefore, the State and the school boards should make provision only for the secular instruction which all children may receive in common, and that the care and responsibility of religious instruction should be left to parents and Church organisations to be provided by separate arrangement.

The education committee of the United Presbyterian Church, at a meeting on Tuesday, unanimously adopted resolutions to the effect that the alterations that have been made in the Lord Advocate's Bill since last session are marked improvements, and that the measure deserves the cordial and energetic support of the people of Scotland, more particularly as (1) it does not contain any enactment regarding religious instruction, or religious test in the choice of teachers; (2) it proposes to entrust the management of parochial and other national schools to a local board, chosen on an equitable and unsectarian qualification; (3) it contains a strict conscience clause with a time-table regulation; (4) it makes arrangements for securing the attendance of the children of negligent parents, and for the punishment of defaulters; and (5) the general provisions of the bill are well fitted for supplying the educational destitution existing in Scotland, though care must be taken that there shall be a qualified teacher in the higher branches in every parish. The committee, however, regret that a bill which establishes a system of education on an unsectarian basis should sanction grants to denominational schools, against which the Church has always protested, and that the stricture clause on those grants is even not so stringent as in the bill of 1869; and they press on the attention of the Legislature the Synod's proposal that there should be a general board, located in Scotland, for the superintendence of the national schools, instead of entrusting supreme authority to a committee of the Privy Council. They also recommend that the provision that Parliamentary grants shall not be made for instruction in religious subjects should be extended to apply to school-rates; and being persuaded that under the bill the prevailing feature of religious instruction in Scotland will be preserved, believe that it may safely be left to the local boards to grant the use of school buildings at suitable hours to afford an opportunity for communicating such instruction, when necessary, in order to give effect to the conscientious convictions of a minority in any locality.

A conference of Dissenters has been summoned to meet in Edinburgh this day (Wednesday), to consider the Education Bill in its relation to religious voluntaryism, and to oppose the application of State grants towards religious teaching. A public meeting will follow the conference, and Mr. Dale and Dr. Raleigh will attend as a deputation from the English Nonconformist committees.

The English Nonconformist committees have also taken action to carry out the principle adopted at the conference.

A meeting of representatives from the Nonconformist associations of Manchester, Liverpool, and Birmingham, who convened the recent Manchester Conference, was held on Thursday in Manchester. Amongst other business, an important discussion took place upon the line of policy to be pursued with reference to the Scotch Education Bill now before Parliament. It was unanimously resolved that all Nonconformist associations and congregations throughout the country be earnestly requested immediately to petition the House of Commons to amend the Scotch Education Bill, so as to render its provisions consistent with the principles of religious equality. The following petition was adopted and signed by the representatives present, and it was resolved to entrust its presentation to Sir Thomas Bazley, Bart., and to request Mr. Jacob Bright to support its prayer:—

To the Honourable Commons of the United Kingdom in Parliament assembled.

The humble petition of the undersigned representatives of the Nonconformist Associations at Birmingham, Liverpool, and Manchester sheweth, that under the provisions of the Education (Scotch) Bill now before your honourable House, school boards will be empowered

to give religious teaching at the public expense, and that schools under private irresponsible denominational management will be subsidised from the taxes levied on the nation; that, in the opinion of your petitioners, money provided from the public funds for the purposes of national education should be so administered as to provide only for that instruction which all children may receive in common, the care and responsibility of the religious education of each district being thrown upon voluntary effort; that your petitioners pray your honourable House so to amend the Scottish Education Bill as to render its provisions consistent with those principles of religious equality which ought to be respected in every part of this empire.

(Signed) Richard Johnson, Manchester; William McKerrow, D.D., Manchester; Joseph Thompson, Manchester; Alexander MacLaren, B.A., Manchester; Abraham Haworth, Manchester; J. A. McFadyen, M.A., Manchester; Henry Lee, Manchester; Alexander Thompson, M.A., Manchester; Stanway Jackson, Manchester; Joseph Pythian, Manchester; Joseph Corbett, Manchester; William Milne, Manchester; S. A. Steinthal, Manchester; J. A. Britth, Manchester; James Boyd, Manchester; John Kingsley, Manchester; Thomas Roberts, Manchester; E. Helm, Manchester; David Smith, Manchester; R. W. Dale, M.A., Birmingham; William Middlemore, Birmingham; Joseph Chamberlain, Birmingham; H. W. Crosskey, F.G.S., Birmingham; J. Jenkyn Brown, Birmingham; Francis Schindhorst, Birmingham; Hugh Stowell Brown, Liverpool; R. W. Thompson, Liverpool; Samuel Pearson, M.A., Liverpool; Thomas Snape, Liverpool; Alexander Gordon, M.A., Liverpool; Edward Mounsey, Liverpool.

The *Daily News* has been informed that, on reconsideration, the advocates of secular education in the House of Commons "have determined not to offer any opposition to the second reading of the Scotch Education Bill, as had been agreed upon at a private meeting of members." We may, however, add that a strong fight will be made in committee on the religious clauses of the bill.

RESULTS OF ECCLESIASTICAL CONTROL OVER EDUCATION.

It is seldom that a man's argument has been more successfully turned against the cause he advocates than by a recent article in the *Scotsman*, dealing with the question of Archbishop Manning's strictures upon the reforms recently introduced into the Universities of Oxford and Cambridge. The statement that the teaching there has "ceased to be Christian" may, says this journal, be true or nonsensical; but if it be true, the truth is a very striking proof of the fallacy of Archbishop Manning's theory, and of the uselessness of leaving general instruction in the hands of any Church. The heads or governors of all the colleges and halls, about fifty in number in both Universities, are by law, and must continue to be, clergymen of the Church of England; and of the forty professors in the one, and thirty in the other, one-half are also clergymen of the Church of England, though in neither institution have half-a-dozen of the branches professed any connection with theological or ecclesiastical subjects. But Dr. Manning says that not only has Christian teaching ceased in those institutions, but "the harvest of this sowing," he says, "has already begun to show its future," especially in the rise of "a school of politicians, cultivated, active, confident, self-asserting," &c., the allusion being to the school of Goldwin Smith and Thorold Rogers. But as it is usual for the cause to precede the effect, and the seed the harvest, the archbishop should not have been so hasty in exhibiting specimens of the harvest. The Act making the changes over which the archbishop groans was passed only last August; whilst the members of the "school" to whose rise the archbishop gloomily points became what they are—and we are not inclined to dispute that they are somewhat rash, presumptuous, and intolerant—many years ago, when everything at the Universities was as Archbishop Manning would apparently have had it continue to be. Every man of them was bred under that system which Dr. Manning loved, and loves—not one of them under that system from which he predicts, or rather of which he asserts, hideous ruin and combustion. Nor are the men to whom Dr. Manning malappropriately points the only disproofs of his argument. The effect of the former system, which is still too much the present system, in the English Universities, was to send cultivated and vigorous minds away from the University teaching, some to the one extreme, others to the opposite. It sent Dr. Manning himself one way, and Mr. Goldwin Smith another; it sent the Brothers Newman, the one to the right, and the other to the left; and whichever of the two extremes may be right, and which left or right, it sent them both where it never meant them to go. The meaning of all this—and it is all brought out by Dr. Manning's own statement and argument—seems to be that the placing of national educational institutions under ecclesiastical control, even if it were quite right, is very ineffective.

THE CHURCH DEFENCE INSTITUTION.

The annual meeting of the Central Council of the Church Defence Institution was held in King's College on Friday afternoon; J. G. Talbot, Esq., M.P., in the chair. Amongst the members of the council present were:—H. Birley, Esq., M.P., H. C. Raikes, Esq., M.P., W. T. Charley, Esq., M.P., Sir James Hamilton, Bart., Colonel Lennard, Admiral Ryder, G. Noel Hoare, G. B. Hughes, Esq., F. Rivington, Esq. Letters were read from the Earl of Dartmouth, the Earl of Shrewsbury,

and the Hon. Wilbraham Egerton, M.P., regretting their inability to attend. The annual report, which was read by the secretary, the Rev. Dr. Alfred T. Lee, stated that the work of the Church Defence Institution during the past year had been one of continued advancement and progress in every department of its operations. The basis of its working had been enlarged so as to admit the clergy as well as the laity upon its executive, and the result had been that the Archbishops of Canterbury and York, the great majority of the English bishops, and a large and influential section of laity had been added to the supporters of this institution. After giving a brief review of the ecclesiastical legislation of the last session, the report went on to urge energetic and united action amongst all sections of Churchmen on Mr. Miall's motion respecting disestablishment, Mr. Osborne Morgan's Burials Bill, and other questions concerning the welfare of the Church that were to be discussed in Parliament. The great want of the Church at this time was the means of making its influence felt when most needed. Let this want be supplied by an adequate organisation of branches of the Church Defence Institution throughout the country, and the time would not be far distant when little more would be heard respecting the attempted destruction of the national character of the Church of England. H. Cecil Raikes, Esq., M.P., moved the adoption of the report. Whilst acknowledging the great progress which had been made during the past year, he moved the repeal of Rule 4, which in the opinion of many of the laity restricted their liberty in their choice of representatives. This motion was seconded by G. B. Hughes, Esq., and carried unanimously. The Rev. Dr. Francis Hessey, of St. Barnabas, Kensington, and Charles Hoare, Esq., of Fleet-street, were added to the executive committee. It was stated in the report that while the Liberation Society had 7,700 per annum, the income of the Church Defence Institution during the year 1871 had not quite reached 1,200. To do the important work that now lies before it at least an equal sum subscribed by Nonconformists to their favourite society is needed, and no doubt seems to be felt, now Churchmen are beginning to realise the immense importance of local organisation and the great cause at stake, that there will be no lack of funds to carry on and perfect the work both of Church Defence and Church Reform which this institution has begun.

WAS PETER EVER AT ROME?

The *Times* Roman correspondent, writing on February 14, says:—"It is a curious sign of the times that we have had in Rome, in this last week of the Carnival, a public discussion between Catholic priests and Evangelical ministers on the interesting question, often debated, whether St. Peter ever was in the city where, according to popular tradition, he was pontiff for twenty-five years. Two points are particularly to be noted: one being that the priests would not have entered the arena of public controversy on a subject of this nature without leave and licence from the Vatican. The courtesy and moderation with which both sides advanced their arguments and upheld their cause are also very noteworthy, seeming to prove that, even in the great centre of Catholicism, intolerance is upon the decline. Those persons who attended the recent discussion in the large room at the Accademia Tiberina, in the hope or expectation of witnessing stormy scenes, must have been disappointed and surprised at the urbanity displayed. Since Italy came to Rome, the Catholic clergy have been repeatedly invited to this trial of strength, and the difficulty of refusing once more must have been great, or they would hardly have now engaged in so perilous a contest. Persons who take an interest in the controversy will probably soon be enabled to form their own opinions by the perusal of copious reports. The Catholics engaged the services of the reporters of the Ecumenical Council, while the Evangelicals secured the Parliamentary stenographers. The presidential board was composed of Prince Mario Chigi and Advocate De Dominicis Tosti for the Catholics, and of Messrs. Phillips and Pigott for the Protestants. A great many priests were present, and a certain number of ladies. The disputants were all Italian. Signor Tosti commenced the proceedings by stating the theory the Evangelical minister Scarelli proposed to develop—namely, that St. Peter was never in Rome—and requested the audience to abstain from applause as well as from signs of disapproval. He had no sooner resumed his seat than Father Gavazzi got up, and, to the general surprise, proposed to commence the proceedings by a prayer. This evidently startled some of the Catholics, who may have fancied they had fallen into a snare, but the president settled the matter by saying that those who desired to pray might do so mentally, and a few minutes' pause occurred for that purpose. Scarelli then proceeded to assail the position of the Roman theologians, who maintain that St. Peter was in Rome in A.D. 42, had a Pontificate of twenty-five years' duration, and died here in the reign of Nero, A.D. 66. He undertook to prove by the New Testament, especially by reference to the Epistles and Acts of the Apostles, that St. Peter was never in Rome at all. The next speaker, the Catholic Fabiani, waived the twenty-five years, and declared that, to secure his side the victory, it was sufficient to prove St. Peter to have been a single day in Rome. Other speakers followed, and the continuation of the discussion was postponed until the following

day, when Father Gavazzi made a long speech. A priest named Guidi replied. The arguments were then declared exhausted. Both parties expressed themselves satisfied with what had been said, and perhaps each thought it had prevailed, but there was no one to award the palm of victory, and, so far, the question remains as open as it was before. It was observed that the Catholic priests and the Protestant ministers shook hands before parting. Some of the Italian papers declared themselves surprised by the incapacity of the Catholic orators, and attribute great importance to the result of the discussion; but that importance is, I think, to be found chiefly in the fact of its having been allowed to occur at all. Gavazzi's speech is worth reading. His off-hand eloquence and picturesque language were much more taking than the dry, scholastic style of his successor, Father Guidi, who spoke amid interruptions. 'All the evidence brought against us,' cried Gavazzi, 'is no more than so many soap-bubbles, splendid with bright colours, but which the breath of a child can disperse.' When he sat down, Scarelli, who headed the Evangelical disputants, declared that he and his friends would offer no further reply to what the Catholics might advance, being convinced that Gavazzi's words could never be confuted.

The *Capitale*, a daily Liberal paper at Rome, sums up by saying that the result of this trial of strength was most damaging to the priests, and that 'the triumph of the Evangelical ministers could not have been more splendid.'

Writing on the subject to a friend in Dublin, Signor Gavazzi says:—

It is here considered the greatest event of the century, even more than the material entrance of our army by the breach of Porta Pia. It is the entrance, after fourteen centuries of mental enslavement, of the freedom of thought, of examination, of choice. Moreover, it is an admission that the doctrines of Rome are subject to controversy, and can be refuted and denied. This circumstance alone contributed a complete revolution in the Roman system of blind obedience and compulsion. Moreover still, it is an explicit confession of our rights, because till then to the present time they tried to treat us as apostates, heretics, almost like brigands, and yet they are now obliged to recognise us as true belligerents, and their equal competitors in the field of discussion. Under those circumstances, the fact of our controversy took the largest proportions, and its uppermost importance was well understood by all classes here, especially for its incalculable consequences. We have to be glad of the result. Of course no decision was arrived to, and both parties amicably left the people to judge for themselves on the proofs we advanced.

THE VISIT OF NONCONFORMIST MINISTERS TO LAMBETH PALACE.—We are informed, on the best authority, that the visit of certain Nonconformists to Lambeth Palace, of which so much has been made, was on the occasion of a large evening party, when hundreds of ladies and gentlemen were present. Other Nonconformists were there, besides the three singled out for notice, and nothing whatever occurred beyond such social intercourse as takes place between a courteous host and kindly-welcomed guests. The presentation mentioned is a pure myth. We need hardly repeat that the paragraph on the subject originally appeared in the *Record*, and that our contemporary is entirely responsible for the twist given to a very common and harmless incident.

SECESSION TO ROME.—Some excitement has been caused amongst the congregation of St. Barnabas Church, Oxford, by the intelligence that the Rev. C. H. Moore, curate of that church, has, within the past few days, joined the Church of Rome.

SECESSION TO THE CHURCH OF ENGLAND.—It was announced recently that Mr. Cater, the Independent minister at March, has been admitted a lay reader by the Bishop of Ely. It may now be added that the bulk of Mr. Cater's late congregation have followed him in his secession to the Church of England.

UNIVERSITY EDUCATION IN IRELAND.—Mr. Synan intends on the second reading of the University Tests (Dublin) Bill to move the following resolution:—"That this House, desirous of dealing with the subject of university education in Ireland, is of opinion that any measure relating to this question should be established upon a secure and permanent basis, and for that purpose should be brought in upon the responsibility of Her Majesty's Government; and that no measure of university education to Ireland can be satisfactory, just, or permanent which does not afford to all Her Majesty's subjects in the country the right of attaining university degrees without the violation of their conscientious opinions."

SETTING THE HOUSE IN ORDER.—In reference to the Church reform meeting at St. James's Hall, the *Dublin Evening Mail* says:—"The Church of England is setting its house in order. Warned by the experience of its Irish sister, it hopes to meet the attack threatened upon it in good time with a sound case. We remember when Lord Ebury was treated as an enemy for desiring reform; now reform is the watchword of Lord Lyttelton, Dean Stanley, Canon Miller, and the Bishop of Exeter. Their plan, propounded at a meeting in London on Thursday night, comprises, besides a declaration of reform as the only policy 'for the present time,' a claim for increased liberty in the use of the Prayer-book services; the disuse of the Athanasian Creed; the giving of the laity in parishes, by means of a representative

organisation, some voice in the introduction of changes in the Church services within the law, and facilities for taking further part in the local administration of the Church; and amendments of the system of patronage. The Bishop of Exeter said that 'the sale of livings shocked the sentiment of the people, lowered the sense of responsibility in patrons, and often blunted the moral sense of the clergy.' When the English Church is busy—men of all parties joining together—to reform itself, it seems excessive scrupulosity on our part to wait to consult it when we desire to make reforms in the independent Church of Ireland."

THE AMERICAN EPISCOPAL CHURCH.—The *New York Church Journal* gives these statistics of the American Church for the year 1871:—There are 58 bishops, and 2,876 clergy in charge of 2,200 parishes. The net increase in the number of the clergy during the year was 62, being a little over 2 per cent. The number of communicants was 224,995, being an increase of 17,233 over the list reported in 1869, or a ratio of 8 per cent. increase. The contributions amounted to 5,544,574 dols. 81 cents, or more than 4 dols. to each communicant. There is, however, a double side to this picture—viz., that 500 parishes are awaiting the appointment of a clergyman. It will thus be seen that the United States Episcopalians are not quite ruined by being free from State patronage.

THE CHAPLAINCY QUESTION AT COVENTRY.—The Nonconformist ministers of Coventry have memorialised the guardians of the poor on the subject of the appointment of a paid chaplain for the workhouse. They say they are perfectly willing to continue their gratuitous ministerial service at the workhouse, and even to hold themselves responsible for personal visitation if they were required. Having made this offer on their own part, they express their belief that there is a sufficient number of clergymen and Dissenting ministers in Coventry to do all the spiritual work of the house, and they cannot think that the clergy of Coventry are less willing than they to render their services gratuitously, especially as the clergy are "legally appointed and paid ministers of their poor."

THE ATHANASIAN CREED.—In York Convocation on Tuesday, the Dean of Chester proposed—"That it is desirable to discontinue the use of the Athanasian Creed in the public worship of the Church of England." The dean argued, as Dr. Vaughan did in the Temple Church a few days ago, that the use of the creed does not "conduce to edification"; and that it "raises a thousand questions which it would be better to postpone to other times than those of public worship." The discussion was resumed on Wednesday, when the Bishop of Ripon seconded the motion. He wished to express, he said, in the first place, his own hearty and thorough acceptance of every article contained in the Athanasian Creed, and he would yield to no one in his veneration for that ancient confession of our Christian faith. The simple question before them was whether this creed was to continue to be used or not to be used in the public worship of the Church? For his own part, he regretted the question should ever have been raised. What were the objections which lay at the root of that repugnance, not to the creed itself, but to the use of it in the public worship of the Church? He believed they were mainly these. A very strong objection was felt to what were called the "damnable clauses"; but he attached more importance to the objection that this creed did contain theological subtleties which were not understood by the great mass of those who were called upon to recite this creed in public worship. The question before them, therefore, reduced itself simply to this: Is it wise, is it right, to put a creed—a confession of faith—into the mouth of worshippers, to be publicly recited in the worship of God within the Church, many of the articles of which nine-tenths of the congregation could not and did not understand? He objected to any alteration of the creed, such as had been suggested, namely, the taking out of the "damnable clauses." He held they had no right to tamper with this ancient creed in this way; and of all the remedies suggested, such an alteration would be the last that would meet the difficulty. In the end the motion was withdrawn.

WOMEN IN THE PULPIT.—Nobody has questioned that there is a great deal of work in and for the Church of Christ which women can do, and do well. She has long been so faithful and successful a labourer in missionary fields, that Dean Howson, who might be supposed to consider the question from the alleged Pauline standpoint, gives it as his opinion that the work of bringing the heathen to the knowledge of Christ must be entrusted more and more to her hands. The numerous women's boards of missions attest her organising and executive powers. And the recent action of the Episcopal General Convention and of a Lutheran Synod in Pennsylvania, approving the order and work of deaconesses, gives official sanction in important quarters to a movement which has already attained no small proportions in this country. Meantime some of our sisters are actually stepping into the pulpit, and assuming the ministerial office and name and function. With the titles of Rev. Phoebe A. Hanaford, and Rev. Olympia Brown, both of whom are regularly settled over Universalist churches, our readers are all familiar. Mrs. C. C. Burleigh has also been formally installed over a Unitarian Church in Brooklyn, Conn., and Miss Mary H. Graves over a church of the same denomination in Mansfield, Mass. Mrs. Julia Ward Howe, too, of whose licensure we have not been informed, preaches occasionally in Unitarian pulpits

in Boston. Meantime the innovation has reached our own immediate circle of churches. A Miss Ruth Painter, a regularly licensed Welsh Congregational minister, has been preaching for some time, we believe, in Minnesota, and, to come much nearer home, Miss Smiley, an eminent Evangelical Quakeress, has been preaching for the Rev. Drs. Budington and Scudder, of Brooklyn, as well as for Dr. Cuyler. Her occupancy of the latter's pulpit has indeed stirred up the presbytery to make a show of remonstrance, and a movement has been made to "lay hands" on our genial contributor, and not with a blessing either, though what the result will be is now uncertain. Without questioning the eminent fitness of woman for Christian work, we are of opinion, and suspect that it is the general opinion among our churches, that those women who are called to the regular pastoral office are few and far between, and that however excellent exceptional service of this description may be, it would be unfortunate were such a service to become common, to the neglect of more important duties. At the same time, if any woman has a call to the pulpit, and can get people to hear her preach, we should bid her Godspeed.—*Boston Congregational*.

Religious and Denominational News.

THE REV. H. STARMER.—The Rev. H. Starmer, of Matlock Bank, Derbyshire, has accepted a perfectly unanimous invitation to the pastorate of Zion Chapel, Teignmouth, Devon.

HOXTON ACADEMY CHAPEL.—The lease of which expires in four years, is to be removed to another locality, and a building fund has been commenced.

CROSS-STREET CHAPEL, ISLINGTON.—A public meeting will be held to-morrow week in connection with the settlement of the Rev. H. Crassweller, B.A., over the church connected with this place of worship. Detailed information will be found in our advertising columns.

LIVERPOOL.—A spacious church in connection with the Independent body is in course of erection in Westminster-road, Kirkdale, Liverpool. It is in the midst of a large population, and rapidly increasing. The church when complete will cost about £5,000, towards which about £3,500 has already been received or promised, leaving £2,000 yet to be raised.

NANTYMOEL, NEAR BRIDGEND, GLAMORGAN.—On Tuesday, the 20th inst., at Bethel Independent Chapel, Nantymoel, Mr. William Davies, of Treherbert, was ordained to the pastorate of the church at the same place. The Rev. J. Rees, of Treherbert, delivered an address on the nature of the Church of Christ. The Rev. D. Thomas, of Tonypandy, received Mr. Davies' testimony of faith; the Rev. T. Rees, D.D., of Swansea, offered the ordination prayer, and addressed the new minister on his pastoral duties, and the Rev. J. B. Jones, B.A., of Bridgend, gave the charge. A new and capacious meeting-house will be built for the increasing congregation in the course of the ensuing summer.

BLACKPOOL.—On Thursday evening, Feb. 15, the friends connected with Union Chapel, Blackpool, held a jubilee meeting to celebrate the entire removal of the debt of £1,000, with which their chapel had long been burdened. The meeting, presided over by the pastor, and held in the Assembly Room, was largely attended, and after the report, read by the senior deacon, Mr. John Wade, was addressed by the Revs. E. Oldfield, J. Wayman, and H. Hayward, of Blackpool; J. Howe, of Stacksteads; E. Brown, of Inskip; R. Crookall, of Northallerton; and by Messrs. Catterall, Whitehead, Fisher, Hargreaves, and other friends. The total cost of the new building, which was opened in 1861, was £2,495.

THE EAST LONDON TABERNACLE.—On Thursday the largest building for religious purposes in the East of London was opened for the use of the Baptist congregation under the pastorate of the Rev. A. G. Brown, who was formerly a student in Mr. Spurgeon's College, and whose popularity has rendered the chapel at Stepney-green, seating about 900, far too small for the purposes of Divine service. The new East London Tabernacle, which will provide sitting accommodation for 3,000 persons, has been erected in Burdett-road, Bow, at a cost of about £12,000. The frontage is nearly 114ft. in length; the height, 60ft., with a turret at either end; and the depth, 83ft. The basement contains a school or lecture-hall, 92ft. by 64ft., with class-rooms, and ample lavatorial accommodation, with hot-water apparatus. With the exception of the platform, which is 20ft. square, and which is situated immediately over the baptistry, the ground floor is entirely occupied by sittings.

CHALK FARM.—On Tuesday, February 13, special services were held at Chalk Farm Chapel in aid of the building fund. In the afternoon the Rev. C. H. Spurgeon preached. Every available seat was occupied, and the aisles were filled, and large numbers of persons were unable to get in, or even near the chapel. After tea James Harvey, Esq., treasurer of the London Baptist Association, took the chair. The pastor, Rev. G. T. Edgley, gave an interesting account of the work carried on by the church during his five years' pastorate. Nearly 400 members had been added to the church; £1,200 raised to reduce the debt on the old chapel; the present place built, towards the cost of which £500 had been collected, besides maintaining the ministry in both chapels. The chairman said that Mr. Spurgeon had

promised 100*l.* on condition that the debt be reduced to 2,000*l.* by February, 1873; and when they could claim Mr. Spurgeon's 100*l.*, he would make his 20*l.* into 50*l.* Addresses were given by the Revs. J. O. Fellows, D. Russell, and H. R. Brown. In the evening the Rev. F. Tucker, of Camden-road, preached. The collections during the day amounted to over 60*l.*

CHESHAM.—Recognition services in connection with the settlement of the Rev. George Bainton, were held at the Congregational Chapel, Chesham, Bucks, on Tuesday, Feb. 20th. Service in the afternoon was commenced by the Rev. Joseph Bainton, of Newport, S. W., who read appropriate portions of Scripture and offered prayer; the Rev. Llewellyn D. Bevan, LL.B., delivered a discourse upon Church principles, after which the Rev. K. Walden, of Ware, concluded the service. The friends then adjourned for tea, when several speeches were given by the pastor and other friends. In the evening the service was continued, when the Rev. James Cave, of Chesham (Baptist), conducted the devotional exercises; the Rev. James Bainton, of Stebbing, Essex, asked the questions, which were answered by the pastor-elect, and on behalf of the church by the senior deacon, Mr. Stephen Stone. The recognition prayer was then offered by the Rev. William Tyler, of London, and the Rev. J. Baldwin Brown, B.A., delivered the charge to the newly-ordained minister. On Sunday, Feb. 25th, the Rev. J. Brown Paton, M.A., of Nottingham, preached two sermons to the church and people. All the services were well attended.

METROPOLITAN TABERNACLE.—On Tuesday the Metropolitan Tabernacle was filled with a large audience to hear a performance for the benefit of the Stockwell Orphanage, of Mr. Lahee's cantata, entitled, "The Blessing of the Children." An orchestra had been improvised on the platform, and was filled with about 250 performers, under the direction of Mr. J. Proudman. Previous to the commencement of the cantata, Mr. Spurgeon addressed a few words to the audience, in which he said that music was frequently used by way of amusement, but it ought not always to be kept in that low vocation. They used music on the Sabbath; why should they not more frequently have these holy tidings discoursed before them in sacred song? He remembered once being severely taken to task by a good lady for having gone to hear "Israel in Egypt." She wondered how a Christian minister could listen to such a production. He was wicked enough to reply in these words:—

I have been there, and still would go:
'Tis like a little heaven below.

Yet he must confess he had some qualms of conscience on hearing an oratorio in which very solemn things, especially the sufferings of our Lord, formed topics of amusement rather than of devotion. Mr. Spurgeon then went on to speak of the value of a child's influence upon others, and concluded by impressing upon mothers the necessity of bringing their children early to chapel and Sunday-school. The cantata, without aiming at anything pretentious, contains some very tuneful music, and in several parts shows the hand of the practised musician. The performance on the whole was very creditable; the drawbacks arising from the want of a sufficiently powerful orchestra were, however, at times very apparent. Some parts were applauded. At the close Mr. Lahee was introduced by Mr. Spurgeon, and a vote of thanks was carried with much heartiness to both composer and leader.

Correspondence.

WOMEN'S DRESS ASSOCIATION.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me through your columns to thank those ladies who are nobly endeavouring by their example and influence to put down the extravagance in dress which is unhappily increasing?

In my own circle of acquaintance I grieve to know that the greater number of young ladies with whom I come in contact waste a vast deal of time and thought about the make and fashion of their attire, even where there is little money spent upon it; therefore it is with sincere pleasure that I hear of this effort to suppress the undue attention which is, in all classes, lavished upon so really unimportant a matter. The extravagant use of material at the present time is enormous; let any lady look through her wardrobe, and, I venture to say, she will find that she could have made three dresses out of every two, had they been cut in a neat and simple manner.

Often, when the glossy locks of some fair one have attracted my attention, a feeling of disgust, occasioned by the sight of a tuft of nasty dull foreign substance underneath, has taken the place of admiration. Who does not daily receive a similar shock? Is it right, is it Christian, to be thus false and untrue to nature?

The inward adorning of a meek and quiet spirit, and gentle womanly virtues, will be sure to win the respect and affection of those whose opinion is worth anything. Let Christian women be satisfied with this, and despise the vain flattery that may be obtained through an artistic combination of crinoline, wadding, and frizette.

I trust that the association may prove a practical benefit to society. I shall endeavour to enlist members and associates. A letter in the *Nonconformist* of the 21st inst. gave a few particulars. Lest it should have been overlooked by some of your many lady readers, I

may repeat that the rules of the association can be obtained from the hon. secretary, Mrs. Fynes, Webber, Chevening, Sevenoaks, Kent. Apologising for trespassing so far on your valuable space,

I am, &c.,

Feb. 23, 1872.

E. S.

ELECTORAL POLICY OF NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—Permit me to offer a few remarks on the subject of the electoral policy of Nonconformists, suggested by the letter of your correspondent, "G. E."

There may be exceptions in a future general election, in which the "hard and fast rule" he alludes to may not be the wisest to follow, but if the Manchester Conference is not to be after all a great farce, and to deserve the sneers and sarcasms that have been flung at it, the great body of Nonconformist electors which that conference professed to represent, must stand shoulder to shoulder and insist on fair, just, and equal legislation in matters ecclesiastical and educational, as they have never yet done, and thus show to the Liberal party that they have to do with a body of men who are no longer to be put off with promises only. And it may safely be contended that what we demand is no small matter, or limited in its effect, but that the broadest national interests are involved in the fair and equitable settlement of national education; and it would be difficult to show how such settlement of any imperial measure would more conduce to the future peace, prosperity, and harmony of this kingdom.

Never have the Nonconformists failed, when wanted, to support the Liberal party; but many of us feel, and feel strongly, that that party must no longer think to use us for their purpose, and then, if need be, consign us and the claims we make to the limbo of neglect or inattention.

As Nonconformist electors, Sir, we must stand firm on the platform of the Manchester Conference, and in this way, which we believe will be the shortest, quickest, and best "educate"—as "G. E." styles it—the Liberal party.

Yours,

Feb. 24, 1872.

A COUNTY ELECTOR.

"THE PILGRIMAGE TO LAMBETH."

To the Editor of the Nonconformist.

SIR,—The letter with the above heading in last week's paper seems to me "much ado about nothing." I yield to no man in my attachment to our distinctive ecclesiastical principles, but I cannot see they were at all compromised by the presentation of the "three eminent Nonconformist ministers" to the Archbishop of Canterbury by the Dean of Westminster. The interests of religious equality were surely safe when represented by three gentlemen so universally honoured and so highly esteemed. In spite of your correspondent's gratuitous insinuation, they are as "great" as they are "eminent," and were none of them likely to "toady" any man. It seems absurd that attendance at an ordinary reception such as might be given by the president of any religious body or learned society should be distorted, and misrepresented as "funkeyism" or a kind of bowing the knee before an Ecclesiastical Baal. Much may be gained by friendly social intercourse with members of other denominations, and I would remind "Rewolf" that there is a narrowness and exclusiveness in many Dissenters which is as detrimental to the progress of the truth as the arrogance and intolerance of many Episcopalians. I am sure that on mature consideration he will regret that (with an enthusiasm worthy of a better cause), he should have rushed so unadvisedly into print.

I am, Sir, yours truly,

THOMAS FITCH.

Howden, Feb. 26, 1872.

THE EDUCATION QUESTION.—A SUGGESTION.

To the Editor of the Nonconformist.

SIR,—As Nonconformists have generally given a hearty approval to the new programme of the League, would it not be well for them to adopt at once the secular system in all schools under their own control, and to adopt it too unmixed with the slightest taint of denominationalism? It should be purely secular, and not even what is called unsectarian. All religious instruction should be given by the various Nonconformist denominations either in their own chapels, or in the schools under the conditions specified in the League's new programme. By thus adopting the secular system themselves, Nonconformists would no longer be prevented by conscientious scruples from receiving Government grants or aid from rates; they would prove the sincerity of their convictions as to the superiority of the secular system; they would apply to that system a test such as has never been applied in England on a large scale; and if successful they would be better able to commend it to the consideration of those who shrink from adopting a system which at present has the twofold disadvantage in their estimation of being an untried one, and one whose excellence they are not convinced of.

H. N. GRIMLEY.

Grammar School, Skipton,

Feb. 26, 1872.

"SECULAR" AND "DENOMINATIONAL" EDUCATION TESTED BY FACTS.

To the Editor of the Nonconformist.

SIR,—Several times lately the question has been put to me, "What is the vital point in the new programme of the Education League?" I have invariably replied that in my view the vital point is the demand for united literary and separate religious instruction. Querist: "Explain in detail." Answer, in effect: The League insists that in all schools provided or assisted by school boards out of local rates, the instruction given shall be of an entirely secular character, with liberty to have set apart periods separate and distinct from the ordinary school hours for what is called religious instruction, such religious instruction to be given by teachers provided and paid by the denominations that want it out of their own purses. I have assured the inquirers that none of us object to such an arrangement as that. It is not our desire to debar the denominationalists from imparting religious doctrines; but we lay down as an essential principle that they must not be mingled with the secular teaching given in the ordinary school hours, and paid for by parties of all creeds and sects and parties of no creed, nor must they be communicated out of school hours by officials whose salaries come in part from public funds. The nation must not supply the cost of indoctrinating the youth of this country with systems of faith. The sectarians must draw upon their own undoubted generosity for the expense, and then, supported by their liberal subscriptions, there may be any quantity of denominational teaching, at any times apart from the regular school hours. That, as I understand it, is the position of the League; and it is a broad, intelligible, logical position. There has been a general hunt for a mysterious article named "unsectarian religious" education; but no searcher has been able to find that concealed commodity. The chase after it has weakened the case for national as opposed to denominational education, and strengthened the latter against the former; but now that it has been wisely abandoned, and the controversy placed upon a solid basis, both we and the supporters of Mr. Forster's bill are able to tell clearly whereabouts we are and what we are driving at—yes, and what no supercilious counsel of the *Times*, no shrieking of the horrified *Standard*, no polished taunts of the *Spectator*, will deter us from obtaining, be the result upon Mr. Forster's retention of office, the Government and the Liberal party, what it may.

Now, Sir, I find this amended programme of the League has intensified the accusation of godlessness brought against the secular scheme. With increasing vigour and vehemence, people are told that the League is totally opposed to religious instruction. Its principles are more energetically than ever characterised as "pernicious" and "atheistic." Its advocates, with infinite relish, and with a sweet morsel rolling under the tongue, are classed with "Bradlaugh and Co." These statements are believed by many. Permit me, therefore, to say a few words about them.

It is not, I assure you, superfluous to affirm that the members of the League are as profoundly convinced as any class of the community that a secular education is an insufficient education. They are as sensible as the supporters of Mr. Forster's measure of the importance of a religious training. They estimate as highly the value of good surroundings. They are as deeply persuaded of the necessity of influencing the youthful mind to keep itself "unspotted from the world." They believe man's nature has a celestial side, by cultivating which alone he can become righteous and holy. They hold with firm faith he has feelings, sympathies, spiritual elements, wherein are the foundations of the truest life, and the springs of duty towards God, and therefore towards society. And they maintain it is the most vital portion of a child's education that it be prepared to fulfil its duty as a citizen—which is the object of secular training—upon the basis of its relationship to God—which is the object of religious training. Therefore they endorse with all the heart the remark of Professor Huxley that secular learning will "make the most admirable thinking machine, the most excellent commercial machine, but will not make the noblest of all creatures—a complete man." To make a complete man, "the sides of mankind beyond the intellectual" must be attended to by means of religious education. Our sole contention, then, is not as to the value of religious education, but as to the machinery for giving it. Mr. Forster's friends say it is the function of the State. We maintain, with Archbishop Whately, the State should have none other than civil functions. We assert that it is not the province of the State-supported school and the State-paid schoolmaster; but if it is wanted, those who require it must engage their own staff of teachers, and pay them to impart it out of school hours, if they cannot entrust it to the family and to purely religious agencies in the ungenerous belief that the Church of England, with its twenty thousand ministers—Nonconformity, with an almost equal number of zealous ministers—Conformity and Nonconformity, with their half-a-million of Sunday-school teachers, are, all of them together, insufficient and incompetent to give to our youth the blessing of a religious education without calling in the help of the schoolmaster.

But, it is repeated, exclusively secular instruction by the State will have a "godless" tendency. A bishop has prophesied that were the programme of the League

adopted the next generation of Englishmen would be steeped in infidelity. And what a bishop has said it would be presumption in an inferior mortal to deny. Nevertheless, let us be audacious enough to consider the matter. Of what would secular education be composed? The scholars would be taught the "three r's." The form of the world they would learn. The facts of the history of their nation they would doubtless acquire. The elements of natural science they would gain some knowledge of. Which of these things has a tendency to debase them? In which of them inheres a depraving influence? Does a knowledge of arithmetic degenerate us? Does the capability of writing a readable letter corrupt us? Does a familiarity with the events of history produce drunkards and wife-beaters and swearers? Is the bias of an acquaintance with the past ages of the world of a demoralising character? On the contrary, is it not an established fact that, as a rule, these elements of knowledge are possessed of a subtle power calculated to refine the taste, to furnish the mind with materials for thought and enjoyment, to lift the soul above the indulgences of vice? All knowledge is godly in itself. Every item of truth is good. Every ray of light is from the Father of light. It is often obscured by perversity. Truth is abused. Knowledge is employed for evil purposes. It is used to refine crime and polish fraud. It does not hinder intelligent men from falling into vicious habits and committing crimes. But what good gift is not abused?

We can further appeal to facts. And as one fact is worth a thousand assertions, let us inquire whether, where purely secular teaching exists, it produces godlessness. Instances to which I have often alluded, and one of which you have reported in a recent number, come to us from Glossop and Manchester. There is a school at Glossop in connection with the works of Mr. E. Potter, M.P. The secular plan has been carried on there for upwards of thirty years. Are the youths taught there irreligious? Do the workmen become drunkards, thieves, knaves, bad husbands, godless? We have it on the authority of Mr. Potter, in a speech delivered on the 13th of December, 1869, "that there was a greater proportion of the pulpits connected with churches and chapels and Sunday-schools than could be found in any school in the district where so-called religious education was imparted." Is there not proof that secular training is not the parent of moral debasement? There is a secular school at Manchester, the Manchester Free School, formerly the Model Secular School. It is a fact that ninety-five per cent of the scholars are attached to places of worship. Is that an irreligious result? These, however, are only single cases, and, it may be said with a show of force, that the evidence of isolated schools is not convincing. From single cases, then, we may mount upward to a nation, and find conclusive confirmation of the inferences drawn from individual examples. We may appeal to America, which, according to the denominationalists, ought to be morally low, godless, atheistic. What do we find? Cobden, in one of his speeches, said:—

"What we wanted for Old England had been for centuries applied to New England, and if people were afraid of the consequences, let them look to consequences in the New England States. . . . Our opponents said this system would produce infidelity and irreligion. Well, where could we find in the world a country comparable with New England States for religious zeal and the general reverence with which religion was held?" After speaking of the number of places of worship, the observance of the Sabbath, the forms of religion, as tests, Mr. Cobden summed up in the sentence, "in fact, everything betokened the highest regard for religion."

America does not bear out the indictment of the denominationalists. The facts adduced afford a refutation of the charge that a secular education issues in godlessness. They are substantial evidence of the value of the scheme of the League.

We may proceed still further. We can test the system which is to preserve children from being naughty boys and girls. It is in work already. Denominational schools have a history, and Mr. Forster's friends would have us believe they have sent forth religious men and angelic women. Tried by the religious test itself, has religious instruction in national schools made those who have been trained under it models of virtue and exemplars of piety? The answer is not doubtful. It is conclusive that denominational teaching does not attract its recipients towards religion. Mr. Buckmaster, of Wandsworth, gives this important piece of evidence:—

As to the practical result of the religious instruction given in our parish schools, 120 pupils were grown up and still living in the parish, some of them married, with children passing through the same course of religious instruction. But only nine were in the habit of attending any place of worship regularly, and two of these nine were paid singers. Ninety, so far as I could learn, had never been either to church or chapel since they earned their own living, except to a wedding or a baptism.

Compare this with the testimony of Mr. Potter as to the attendance at religious services of the secularly educated workmen at Glossop. "Notoriously," says Alderman Rumney, of Manchester, "it is the cry of every Church Congress, a vast majority of the working classes are outside the pale of direct religious influences, and yet they have been trained to a large extent in our existing schools. The truth is that the learning of creeds and catechisms, with the wearisome repetition of them, instead of promoting religion, has identified it

with a burden and a task, and alienated from it in their youth the minds of thousands of artisans." In the face of these facts we are entreated to accept the Act that strengthens and extends the denominational schools upon the ground that they foster the religious life!

But this is not all. The cry is "still they come" to demonstrate the holy influence religious instruction in elementary schools has exercised. The reports of Her Majesty's inspectors of national schools speak with no uncertain voice, and they pronounce what! That the religious air of the schools has been conducive to religious health? No, but that, on the contrary, it has made the religious atmosphere dull, heavy, leaden. I do not speak off book when I say the reports show that set religious teaching has had no permanent result, it has produced no high moral effect as the character. I quote from the reports of 1869. The Rev. Mr. Temple, inspector for Montgomeryshire and Shropshire, could not believe that religious teaching was likely to benefit the children permanently. Why? Because "the necessarily hard way in which a subject comes to be regarded by those who have been lectured and examined in it for years makes such a training by no means the best preparation for teaching young children to be God-fearing and good." The Rev. J. R. Bryne, inspector in the county of Gloucester, said:—

I concur with such of my colleagues as have reported unfavourable of the religious instruction, as for the most part mechanical and unedifying. A school of children thoroughly instructed in righteousness is a rare exception, even among those which are most completely under the control of the parochial clergy.

The Rev. H. A. Pickard, inspector in Yorkshire, speaking of acquaintance with the Catechism and Prayer book, said:—

When even picked children are told to write out one of the Commandments, the mistakes are frequently such as to cause great fear as to the result of the religious teaching.

The Rev. E. T. Watts, inspector in Anglesea, Carnarvon, Denbigh, Flint, and Merioneth, said in relation to religious instruction:—

A large amount of comparatively useless information is often accumulated at the expense of real knowledge. I fear very many of the children leave school ill-prepared to fight the battle of life. The religious knowledge acquired by them, if the term may be used, is often but ill-digested, and therefore soon forgotten.

To these extracts I will add the words of the Bishop of Manchester. Speaking at a meeting at Padiham in September, 1871, that prelate said:—

He thought in a great many schools there had passed by the name of religious education, and there had gradually absorbed the name of education generally, the mere mechanical acquaintance with certain theological formulae which had been but very imperfectly comprehended by the children, which, when these children had left the walls of the schools, had very rapidly made to themselves wings and flown away.

What does this mass of important evidence prove? What but that the denominational system has religiously been a failure? Why, then, should the nation be expected to thankfully receive and support an Act for the extension of the system which has been tried and found wanting in its special purposes, and which, even in the hands of the clergy, has been confessedly poor in moral effect?

What does the denominational system mean? It means the increase of sectarianism, the subordination of education to the inculcation of theology, the perversion of public money, obtained from all classes of the community, in the endowment of contrary creeds. It means a big purse for the Church of England, and another almost as big for the Church of Rome, to teach their respective doctrines in the elementary schools supported by all parties. It means the intensifying of bigotry, the increase of sectarianism, the multiplication of heartburnings and bitter strifes. It means, in the logical result, the endowment of Popery; and that, as children of freedom and lovers of liberty, we will never permit. The Dean of Waterford protested against it in 1854. The Protestant bishops and clergy, forty-five Irish peers, and upwards of 600 magistrates, protested against it in 1866. In the name of the freedom of the human mind, we protest against it too. The denominational system means the domination of the priesthood; but, as the freemen of England, we will never suffer the State-maintained supremacy of any priestly party.

The secular system, on the other hand, may be of great religious value. Religion is to be taught, not in a formal and technical way, but by the tones of the voice, by the mode and spirit in which instruction is presented, by general influence. On this point Bishop Thirlwall, of St. David, said in a charge to his clergy in the beginning of 1870:—

I do not think that a school in which instruction is confined to secular subjects is therefore necessarily irreligious. I believe that it may be a school of morals as well as of learning, acting upon the habits and character by discipline, precept, and example, and thus opening the way and disposing the heart for an intelligent reception of religious truth. I attach much greater importance to the tone—to the moral atmosphere of a school—than to the nature of the things taught in it.

The opinion of the learned bishop is borne out by the history of the Manchester Free School. The committee in their fourteenth annual report state—

That the long-continued experience of the school, in its various phases, has conclusively proved (*inter alia*) that in a "secular" school where no Bible is read, and no creed or catechism used, the fundamental principles

of religion and morals may be taught most successfully."

And I find it stated by the Rev. R. R. Suffield, of Croydon, in a letter in the *Inquirer* of February 10th, that the Manchester Free School "has been in each of its epochs truly religious and entirely unsectarian . . . permeated with pure religious thought, reverence, and moral tone." By means of that silent powerful language which the eye sees, rather than by that the ears hear, a teacher of purely secular subjects may instil the religious tone more deeply and effectively than the communication of doctrinal knowledge. Religion is not to be inbreathed by such instrumentalities as theological doctrine, but it is to be inspired by the teacher himself being a living embodiment of justice, tenderness, and helpful sympathy towards his pupils.

I am, Sir, faithfully yours,

S. F. WILLIAMS.

Newchurch-in-Rossendale, near Manchester,

Feb. 24, 1872.

Imperial Parliament.

HOUSE OF LORDS.

The House sat a very short time on Thursday. Lord GRANVILLE, on the motion of Lord Stanhope, assented to the production of the American case.

On Friday Lord SHAFTESBURY presented petitions for the repeal of the Contagious Diseases Acts and the suppression of the Polynesian slave-trade. Lord CLANRICARDE explained the scope of his motion with respect to Irish railways, and Lord SALISBURY moved for a return of graveyards and cemeteries containing a portion of unconsecrated ground.

The lords adjourned at twenty minutes past five.

The House of Lords had a short sitting on Monday evening, and settled the appointment of a joint committee of both Houses to examine into the subject of railway amalgamation.

HOUSE OF COMMONS.

THE GAME LAWS.

On Wednesday the second reading of Mr. Hardcastle's Game Laws Amendment Bill raised rather an animated debate. Its provisions are, in the main, making game property of the soil, and poaching, stealing, and so a larceny punishable summarily by two years' imprisonment with hard labour. There is also a new classification of game, and a rearrangement of shooting season and game licences. In a pointed speech, Mr. STRAIGHT seconded the motion for the second reading, but criticised the details of the bill. A number of short speeches followed. Amongst others there was one from Mr. CLARE READ, in which he denounced the measure as retrograde, and rendering the game laws more stringent than ever; and he especially dwelt on the enlargement of the list of game; and asserted that the real grievance to farmers was the preservation of hares and rabbits. By-and-by Mr. CARNEGIE, stigmatising the bill as a bad one, moved that, instead of its being referred with others to a select committee, it should be rejected, and the whole subject of game laws should be referred to a select committee; and this, as a choice of difficulties, was adopted by Mr. BRUCE. Eventually, Mr. HARDCASTLE consented to withdraw the bill, and the amendment of Mr. Carnegie was adopted.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Mr. T. CHAMBERS moved the second reading of the bill for legalising marriage with a deceased wife's sister. He simply moved that stage, to the alleged surprise of Mr. J. TALBOT, who moved its rejection, and in the outset showed that the measure had been carried in the last three years by decreasing majorities. Sir H. SELWIN-IBBETSON opposed the bill, and provoked the ire of Mr. GILPIN by some sweeping assertions as to the motives which have influenced these marriages; while Mr. CLAY told how, in a large meeting at Hull, all the women present held up their hands in favour of marrying their sisters' husbands. In the course of a characteristic development of his peculiar rhetoric, Mr. BERESFORD-HOPE having blurted out that the promoters of the bill were those who had broken the existing laws, much amusement was caused by Mr. GILPIN solemnly denying, as one of the promoters, that he had ever done so. The discussion was carried on with some force by Mr. Serjeant SIMON and Mr. RICHARD on the one side, and on the other by Mr. GATHORNE HARDY, who, with his usual fervour, set forth the general argument against the bill. Mr. T. CHAMBERS, in his reply, stated that in a new commentary, issued under high ecclesiastical authority, it had been decided that the alleged Scriptural prohibition of marriage with a wife's sister applied only to the lifetime of the wife. An ardent speech of Lord J. MANNERS was succeeded by one from Mr. MAGUIRE, who, on the authority of the ladies of Cork, denounced the proposals of the bill; and almost raged against it on his own account.

The House then divided, when there were—

For the second reading	186
Against it	138
Majority	48

The bill was then read a second time.

The Marriages (Society of Friends) Bill passed through committee.

Sir C. DILKE obtained leave to bring in a bill to provide for the better security of the public in lands and commons.

MARRIAGE WITH A DECEASED WIFE'S SISTER BILL.

On Thursday, Mr. COLLINS gave notice that on going into committee on this bill he would move that power be given to the committee to divide the bill into two parts—the one relating to so-called marriages of that kind hitherto contracted, and the other to such marriages hereafter contracted.

PUPIL TEACHERS.

In answer to Mr. Samuelson, Mr. FORSTER said that the number of pupil teachers serving their apprenticeship on the 31st December, 1871, was 21,854. He was glad to say that that was a very large increase upon the average number in the three preceding years, which was 15,768.

In answer to Mr. Rylands, Lord ENFIELD stated that the cost of telegrams between Washington and London during the sitting of the High Commission was 7,277*l.* 13*s.* 6*d.*

Mr. GLADSTONE said, in answer to Mr. Goldsmid, that the American case was already in type, and he hoped would be issued immediately.

Mr. LOWE stated that the designs for the new courts of justice had been finally approved, and the work was now going on.

REORGANISATION OF THE ARMY.

On going into Committee of Supply, Mr. Cardwell moved the Army Estimates, and described the general outlines of the Governmental scheme for the reorganisation of the land forces of the Crown.

Mr. Cardwell stated that the total estimate for last year was 15,851,700*l.*, and the total estimate for this year is 14,824,500*l.*, showing a saving of 1,027,200*l.*

The balance is due to a more accurate valuation of the non-effective services between the War Office and the India Office.

There has been no substantial reduction either in men or in material.

The regimental numbers for 1872-3 are 133,649 men, as compared with 135,047 in 1871-2, or 1,398 fewer—a circumstance which is accounted for by the redistribution of troops.

The present estimates add 500 men to the Army Service Corps, and 336 men to the Army Hospital Corps, which has been reorganised.

There is now a larger force at home than there has been at any former period of peace, and the number of battalions in the United Kingdom and abroad are exactly equal.

During the year 23,198 recruits have been enlisted, and their quality is most favourably reported on by the Inspector-General.

The militia numbered 122,128 men—some 26,900 short of the establishment voted by the House.

The volunteers showed an increase of 3,062 efficient, and 4,766 extra efficient.

The army reserve now numbered 7,000, and was to be augmented to 10,000; the militia reserve numbered 28,325—all liable to serve abroad; the second-class reserve, 25,000.

There are, therefore, near upon 300,000 men of regulars and militia reserve, and, adding the volunteers, a total force of 461,000, of whom 146,500 are liable to serve abroad.

Mr. CARDWELL announced that the cost of the abolition of purchase so far had not been so great as was anticipated; and for this year, instead of the 1,600,000*l.* calculated to be necessary by the actuaries, only 855,000*l.* would be asked for.

In carrying out the Royal Warrant on Promotion, steps would be taken to reduce officers' expenses in such matters as uniforms, bands, and messes;

the privileges of the Guards would be abolished, except those of the majors of the Household Cavalry, who will still rank as lieutenant-colonels,

and the commandants of battalions of Foot Guards, who will continue to rank as colonels.

Measures had been taken for accelerating promotion in the Royal Artillery and the Royal Engineers, of which the chief were the substitution of the rank of major for first captain and the employment of a certain number of lieutenant-colonels in the reserve forces.

An Order in Council had been passed, under the Act of last session, by which the powers of the lords-lieutenant will cease, and the management of the reserve forces will be invested in the Ministers of the Crown.

Mr. CARDWELL said he had always maintained that localisation was the object which we should seek to attain, and with us localisation means identification with a locality for the purposes of recruiting, of training, of connecting regulars with auxiliaries, and of connecting the reserves with those who are actually under the standards.

He believed that the principles of localisation, wisely carried into effect, will attract to the standards classes which do not now join them, will spread abroad a knowledge of the advantages which are offered by service in the army, and will associate the army with ties of family and kindred.

It will induce men from the militia to join the army, and it will destroy competition in recruiting between the army and the militia.

It was proposed to divide the country into territorial districts, in each of which there would be a battalion of the line and two militia regiments, and with them would be brigaded the volunteers of the district under the command of a lieutenant-colonel of the regulars, acting as brigadier.

Each district would have a local central dépôt, at which the recruiting and training would be carried on not only of the militia, but of the reserves and of the recruits for the line battalions.

There would always be a battalion of a regiment abroad and one at home;

one would furnish the other with recruits, and the officers and men of the two would be interchangeable.

There will be in the United Kingdom sixty-six districts.

In Scotland there will be nine for eighteen battalions.

In Ireland there will be eight for sixteen battalions.

The remaining forty-nine districts will be in England.

There will also be artillery districts with local central dépôts, each under a lieutenant-colonel of artillery, at the head of the

regular, militia, and volunteer batteries. But the only connection proposed between the cavalry and the yeomanry is that the adjutant and the permanent staff of the latter will be taken from the former, and cavalry officers will be allowed to retire on half-pay to serve in yeomanry regiments. Provision will be made for training both the militia and volunteers in camp, and for their training in brigade with the regulars; but though the latter will be under the command of the lieutenant-colonel of the district, their internal organisation will not be altered. For the volunteer artillery the brigade system will be discontinued, and no more field guns will be issued to them. Counties will be relieved of the charge of supporting militia storehouses, and also with a view to decentralisation there would be local depots, from which stores will be drawn without applying to the War Office. A camp of instruction will be established in the northern counties, and a training ground in the metropolis for the use of all corps in the vicinity. These proposals would entail a cost of 3,500,000*l.*, to be raised by terminable annuities, and not out of the taxes for the year. Mr. CARDWELL then spoke of the great success of the autumn manoeuvres, which it was intended to repeat this year, though the district was not decided upon. In conclusion, he dwelt on the advantages derived from the union of the War Office and the Horse Guards.

A conversation upon various details of the scheme followed, in which Lord Elcho, Lord Bury, and Colonel Barttelot, and some other members took part, the general opinion being decidedly in favour of the scheme. The debate was adjourned to Monday next.

THE ROYAL PARKS.—A SCENE.

In committee on the Royal Parks and Gardens Bill the third clause, providing for the appointment of park-keepers, gave rise to a good deal of rather warm discussion. An amendment by Mr. RYLANDS was negatived by 58 to 32. Mr. V. HARCOURT proposed to omit the clause altogether, reiterating the arguments used by him on two previous nights against the uncontrolled power of the ranger. Mr. BRUCE offered as an amendment that the bye-laws made by the ranger should not be valid until they had been sanctioned by both Houses; and this suggestion induced Mr. HARDY to denounce it as a cowardly proceeding and an abandonment of responsibility, and referred to Mr. Gladstone's conduct on the Parks Bill of 1866. Mr. GLADSTONE said if the object of the House were to find a man who can contrive to import into the plainest practical matter of business and common sense the acid and venomous spirit of party it would be Mr. Hardy. Of that spirit he had never known a more wanton or more extravagant manifestation than he had given on the present occasion, and contended that the feebleness of the late Government in regard to the Hyde Park riot was the cause of the subsequent difficulties. Mr. DISRAELI charged the Government with shirking the responsibility they had engaged to incur. He contrasted Sir G. Grey's support of Mr. Hardy at the time of the Parks Bill of 1866 with the silence maintained night after night by Mr. Gladstone, who never said a word in reference to the proceedings except in addressing a tumultuous crowd out of his own windows. Mr. GLADSTONE replied that there was not a particle of fact in Mr. Disraeli's statement, and contradicted the assertions of Colonel Gilpin and Mr. Bromley-Davenport, that he had not exerted himself as he should have done to prevent the Hyde Park riots. In reply to Mr. Bromley-Davenport, Mr. GLADSTONE said he had never believed the Hyde Park meeting to be illegal, and had expected the attempt to prevent it would end in discomfiture. Finally, the clause was carried on a division by 206 to 66.

On Clause 4 another amendment by Mr. RYLANDS, to reduce the maximum penalty from 5*l.* to 40*s.*, was negatived by 183 to 59, and after the clause had been agreed to progress was reported.

On the motion of Mr. CHICHESTER FORTESCUE, a select committee was appointed to join with a committee of the Lords to inquire into the subject of railway amalgamation, with special reference to the bills now before Parliament.

The House adjourned at one o'clock.

On Friday, Sir J. TRELAWNY gave notice of a "call of the House" for the second reading of the bill, repealing the Contagious Diseases Act, March 21. Among the other notices of motion was one by Mr. HOLMS for a reduction of 20,000 men in the Army; and one by Mr. BENTINCK for taking the votes in the House by ballot.

EDUCATION IN IRELAND.

In answer to Mr. Leslie, Mr. GLADSTONE said that he did not think it would be convenient to enter upon a detailed statement of the views of the Government with respect to national education in Ireland. He would therefore sum up in one sentence what he took to be the general effect of the declarations made heretofore by members of the Government on various occasions with respect to the national system in Ireland, and the sentence is to this effect—that, while before taking office and since taking office they have pointed to the system of the higher education in Ireland as requiring some material change in the public arrangements of the country to be introduced in order to do justice to all portions of the Irish population, they have never made any such declaration with regard to the system of national or primary education in Ireland,

but have always said that, as far as they were able to judge, it did not call for anything in the nature of a fundamental change.

SCHOOL BOARD SCHOOLS.

In reply to Mr. Ald. Carter, Mr. FORSTER (Vice-President of the Council) said that no instruction had been issued to the school boards not to provide more school accommodation in their districts than the actual deficiency required without regard to the suitableness of the existing schools in respect of denominational teaching therein; nor had the inspector authority to represent that the Education Department was opposed to the establishment of new board schools in districts where the existing schools were found unsuitable to the requirements of the population, in consequence of the denominational character of the teaching in such schools.

THE EX-NAWAB OF TONK.

Sir C. WINGFIELD moved an address to the Queen praying that the case of the ex-Nawab of Tonk may be referred to the Judicial Committee of the Privy Council. Going at length into the history of the case, he maintained that the Nawab had been deposed without any proper judicial inquiry, and that the evidence taken by the Viceroy's political agents was sufficiently conflicting to justify an independent investigation. Mr. R. FOWLER seconded the motion, which was opposed by Mr. GRANT-DUFF, who contended on behalf of the India Office that further inquiry was unnecessary, for the circumstances had been investigated seven different times, and successive viceroys and secretaries of state had taken exactly the same view of them. To encourage such appeals would weaken the authority of the Supreme Government. After a long debate, Mr. LOWE, in an elaborate speech, contended that it would be ridiculous to attempt to govern India, not on the rules of enlightened policy and experience, but upon the narrow and technical rules of English law which the country never heard of. No graver mistake or more melancholy error could be made, not only as regarded the justice of this case, but also as regarded the future of India. On a division the motion was negatived by 120 to 84.

The Royal Parks and Gardens Bill was considered in committee, and Clause 5 was agreed to.

The House adjourned at a quarter past one o'clock.

On Monday Mr. W. H. SMITH specified the terms of the motion by which, on the first day of supply, he intends to call upon the Government to give effect to the recommendations of the Thames Embankment Committee of 1871.

In reply to Mr. W. JOHNSTON, Mr. GLADSTONE said that the Government were not prepared to recommend a pension to ex-Governor Eyre.

It was also intimated that the second reading of the Scotch Education Bill could not be taken before to-morrow (Thursday) week.

Mr. KNATCHBULL-HUGESSON informed Mr. Gilpin that instructions had been sent to British Guiana to have an ordinance prepared regulating the treatment of coolies in Guiana, and that the mode of treatment would receive the most careful consideration.

SPEAKING IN THE HOUSE.

Mr. G. H. BENTINCK called attention to an article which appeared some time ago in one of our contemporaries, in which severe comments were passed upon a practice said to have prevailed during the Speakership of Lord Ossington, that in the case of important debates, the "whips" on each side should arrange who should speak, and hand the list to the Speaker. The SPEAKER, describing the matter as one of "order" rather than of "privilege," declared that he had never seen any such list as that described, and announced his intention to call upon members according to their respective claims, in a spirit of entire fairness and impartiality. Mr. GLADSTONE denied, on the part of himself and Mr. Glyn, that they had ever attempted to restrict the debates of the House. Later in the proceedings, Mr. BENTINCK returned to the subject, and Mr. GLYN, addressing the House for the first time, although he had sat in it for fifteen years, while denying that he had ever sought to limit the freedom of debate, admitted that he had frequently been consulted by the late Speaker as to who was likely to address the House, and had afforded that right hon. gentleman information upon the subject. The member for Shaftesbury spoke with a great deal of energy, and was warmly cheered from all parts of the House. Mr. NOEL, the Conservative "whip," stated in almost similar terms, that on the occasion of important debates he had been desirous, for the sake of facilitating public business, to find out the names of gentlemen who were anxious to speak, and had given a list of them to the Speaker. The PRIME MINISTER and Mr. DISRAELI alike bore testimony to the fact that the arrangements referred to had been made solely with the view to the facilitation of public business, and to carry out the desire of the late Speaker that all sections of opinions should be represented in debate. Mr. Gladstone, while regretting that what really amounted to an attack upon Lord Ossington had not been made in his presence, created some amusement by alluding to the fact that the members of the Opposition least connected with the leaders were the least stinted of utterance; and Mr. Disraeli excited a hearty laugh by a reference to his wish to develop rhetorical powers among his friends; and to afford opportunities of speech to Conservatives sitting below

the gangway, to whose smouldering emotions speech might give relief.

PUBLIC BUSINESS.

The House went to the consideration of the resolutions proposed by the Chancellor of the Exchequer for the regulation of the conduct of public business, but it did not make very satisfactory progress, or do much to facilitate its own proceedings. The resolution which referred to the exclusion of strangers was, after a good deal of conversation, ultimately withdrawn, and the best part of the evening was occupied with an animated debate upon that which referred to amendments upon going into Committee of Supply, in the course of which many severe censures were passed upon the manner in which the present Ministry conduct the business of the House, and many complaints were made that the proposals were intended to "gag" independent members. A proposal which emanated from Sir H. SELWYN-LIBETSON to refer the question to a select committee was rejected by a majority of 32—152 to 120, and the proposal of the Government was carried by a majority of 40—132 to 92. The other resolutions were postponed, and the House adjourned at ten minutes to two o'clock.

Foreign and Colonial.

CRITICAL STATE OF THINGS IN FRANCE.

The Government have suppressed the *Gaulois* (Bonapartist), Paris being still in a state of siege. It has reappeared under the name of *L'Etoile*.

On Thursday the Minister of the Interior ascended the tribune, and, without a previous word of warning, demanded urgency for a new press law to enable him to prosecute any journal which attacks the Government, or any *de facto* form of Government that may afterwards exist. He mentioned, as a special provision which would be proposed, that the suspension of a paper in a town in a state of siege should involve a prohibition of its appearance in any part of France. This announcement fell on the Assembly like a thunderbolt, and caused a violent agitation. M. Baragnon expressed a hope that the Pact of Bordeaux would not be endangered by these exceptional proceedings. M. Lefranc protested warmly against insinuations of bad faith, and declared the perfect loyalty of the Government towards the existing *status quo*. Urgency was subsequently voted by a large majority, which included all but the Extreme Right. Though the bill may be somewhat modified, the Government have determined to make it a Cabinet question. M. Gambetta has defended the bill in one of the committees, and M. Jules Simon has declared that if it should not pass he will resign. The Left have also decided to support the bill. In the commission it seems matter of question whether the opponents of the new law may not win the victory.

The monarchical manifesto of the Right and the Right Centres has now obtained between 260 and 280 signatures. The publication is still delayed, and several leading members of the Right advise the party not officially to make a monarchical demonstration by the publication of the manifesto, in order not to provoke a counter Republican demonstration. In fact, the movement has fallen through for the present.

M. Gambetta's railing accusation again the French President on Saturday, that he had preferred peace to honour, surrendering five milliards and two provinces, has been sustained in a subsequent sitting even to the extent of what appears to be a downright breach between the Government and the "True Republicans." Mr. Thiers rebuked the ex-Dictator, who declined to withdraw his words, and was "called to order."

Considerable excitement has prevailed in Antwerp owing to the movement which has been going on there in connection with the Comte de Chambord. A notice was issued by the municipal authorities prohibiting any assemblage of more than five persons in the streets. The Mayor of Antwerp, in another proclamation, called upon all citizens who who were friends of order "not to encourage by their presence manifestations which can only prejudice the honour and reputation of the city." So great, nevertheless, was the excitement on Saturday night, that the Comte de Chambord's hotel had to be surrounded by gendarmes, and all traffic in the street was prohibited. On Sunday the count received a deputation of 250 persons from Lille. Metz and Lille have both presented their flags and good wishes to Henri V. The count has retired to Rotterdam. Meanwhile he has issued a note asking his friends not to come to Antwerp, lest it should cause annoyance to the Belgian Government.

FOREIGN MISCELLANY.

On Saturday evening the inhabitants of Leghorn experienced a series of earthquake shocks—five in all. No damage is reported.

The national subscription in France towards the payment of the indemnity now amounts to \$30,000.

A rumour prevails in Brussels that the Communist leaders, Raoul Rigault and General Cluseret, are at Geneva, preparing an insurrectional movement in the South of France.

Earl Granville has received a telegram from the British vice-consul at Damascus stating that certain English travellers who were made prisoners at Kerak have been liberated.

A sad event has occurred at Rome. General Cugia, the aide-de-camp to Prince Humbert, was seized with apoplexy and fell dead at the feet of the prince and princess.

Five out of the nine Ministers composing the new Spanish Cabinet are Unionists. The Progressists will support the Ministry as long as the opinions of Senor Sagasta guarantee for them.

THE LOOSHAI EXPEDITION.—The *Times* publishes the following telegram, dated Calcutta, February 25:—"General Bouchier reports the unconditional submission of the tribes of Voneal. The terms dictated to Lalboorah in his mother's strongly-stockaded village, at an elevation of 6,000 feet, are that arms are to be surrendered, hostages taken, and fines of war gongs, ivory, &c., enforced. General Bouchier was to begin his return journey last Wednesday. The troops are in high spirits."

ALLEGED THREATS AGAINST PRINCE BISMARCK.—The supposed clerical conspiracy against the life of the Chancellor has not stood investigation. The young Pole who was arrested on suspicion of intending to assassinate the prince proves not to have sense enough to be a fanatic of any kind, Catholic or Lutheran. He is little better than an idiot. The detectives who were sent to Posen to inquire into his antecedents have discovered nothing of importance. It is not expected that the case will go much farther.

GERMAN IDEAS IN ITALY.—In Naples and Pisa professors are re-echoing German ideas, and German scientific methods are to be found at every Italian university. This is only a beginning, but it is the necessary base and preliminary condition of a political party which, sooner or later, will spring out of such a ground and replace in perhaps ten or fifteen years the generation of political men educated in French ideas and habits of thought, who already begin, reluctantly it is true, and forced by the very friends of their youth, to prepare the way for their young successors; and this way leads over the St. Gotthard, not through the Mont Cenis. —*Letter in Pall Mall Gazette.*

FATHER GRATRY.—The *Allgemeine Zeitung* publishes the following letter, addressed by the Père Gratty, from Montreux, on the 7th of January last, to Canon Döllinger. The letter seems to prove that the Père Gratty had not changed his convictions:—"Dear, worthy, and honourable friend,—I know profoundly what I do, and I adore truth alone. I demand from you to be absolutely convinced of this. I should demonstrate it in a striking manner if I could work. But this note exhausts nearly one day's strength of mine. Tell that to the Père Hyacinthe. I repeat it proudly—servant and worshipper of truth alone; that I have been from my childhood till now. I greet you very cordially.—A. GRATRY."

Epitome of News.

On Saturday the Earl of Kenmare delivered up to Her Majesty the key and wand of office, on his retiring from the office of Vice-Chamberlain, and Lord Richard Grosvenor received the key and wand of office from Her Majesty on appointment as Vice-Chamberlain.

Her Majesty, accompanied by Prince Leopold and Princess Beatrice, arrived at Buckingham Palace on Friday afternoon from Windsor Castle. The Prince and Princess of Wales have arrived at Malborough House from Osborne.

On Saturday, the Queen held a Court at Windsor Castle, and received addresses of congratulation from the Corporation of London, and from the City Commission of Lieutenancy, on the occasion of the recovery of the Prince of Wales. After the ceremony the Lord Mayor, with Mr. R. N. Phillips, M.P., Alderman Lawrence, M.P., Mr. C. Reed, M.P., and Mr. Ambrose Moore, the movers and seconders of the respective addresses, were presented to Her Majesty.

The report is still current that Lord Chancellor Hatherley will soon retire, to be succeeded by Lord Romilly. In that case there will be five ex-Chancellors receiving pensions of £5,000 a year. The four others are Lord St. Leonard's, who is just 91, and has been receiving his pension for twenty years, after having been Chancellor half as many months; Lord Westbury, and Lord Chelmsford.

It is stated that the Royal yacht Victoria and Albert is ordered to be got ready to proceed to the Mediterranean about the middle of March, for the service of the Prince of Wales, who purposes visiting Mentone or Nice at about that period.

The Right Hon. Charles P. Villiers, M.P., has been chosen chairman of the Political Committee of the Reform Club in the place of the Right Hon. H. Brand, who retired on his election to the Speakership of the House of Commons.

Fourteen Conservatives voted in the majority on the second reading of the bill for legalising marriage with a deceased wife's sister. Mr. Gladstone also voted with the majority.

The Navy Estimates were issued on Saturday. The total amount is 9,508,149/, being a decrease of 281,807/- as compared with last year. The number of men provided is the same—viz., 61,000.

Mr. Whalley, M.P., has gone to Italy, and intends to visit Garibaldi.

Mr. George MacDonald intends to visit the United States to lecture next season.

The joint committee of both Houses of Parliament on the subject of railway amalgamation has been nominated. The members will be the Marquis of Ripon, the Marquis of Salisbury, the Earl of

Derby, Earl Cowper, Lord Redesdale, Lord Belper, Mr. Chichester Fortescue, Mr. Hunt, Mr. Childers, Mr. Stephen Cave, Mr. Dodson, and Mr. Cross.

Mr. Fender was on Saturday returned for the Wick Burghs, defeating his opponent, Mr. Reid, by a majority of 207. Both are Liberals.

It is said that Sir Roundell Palmer will not accept office. His income is said to be very much larger than the Lord Chancellor's salary. In one year he earned about 35,000/. But the right hon. gentleman, it may be remembered, represents this country (at great personal sacrifice) in the Geneva Arbitration Court.

The Rev. J. Selby Watson, whose capital sentence is commuted to imprisonment for life, is removed from Horsemonger-lane to Pentonville Prison.

The will of the late Mr. Chas. Buxton, one of the members for East Surrey, has been sworn under 250,000/. personally.

Amongst the deaths of the week have been that of Mr. Serjeant Payne, who was a magistrate of the counties of Middlesex and Westminster, a commissioner of taxes for London, Middlesex, and Surrey, and a governor of St. Bartholomew's Hospital; Mr. Stanley Vickers, M.P., the member for Wallingford, a partner in the firm of Joseph and John Vickers; and Dr. Aubrey George Spencer, Bishop of Jamaica, who died on Saturday at Torquay, and has been non-resident in his diocese a dozen, if not a score of years.

THE NATIONAL THANKSGIVING.

THE CATHEDRAL INTERIOR AND THE SERVICE.

(From our own Reporter.)

A hundred pens might describe the scene witnessed by the fortunate individuals who had the *entrée* of St. Paul's yesterday, and each contribute some distinctive touch. For such descriptions are not only matters of taste and feeling, but are a good deal affected by the standpoint of the observer. In such a building the points of view may be said to be good, better, best; and the reverse. But to see everything and everywhere requires either ubiquity, or freedom of locomotion which only official persons usually enjoy. Perhaps the reporters' gallery commanded the most comprehensive view; while the nave, with its triple gallery at the end, surmounted by the painted window, and platforms down the aisles, gave to the eye a sense of completeness, and the view along the whole length of the cathedral was superb. From my own position, just beneath the dome, it struck me that the appearance presented by the cathedral was novel and striking, but not impressive; the fittings having apparently been designed with a view to utility only, and, with the exception of the royal pew and its surroundings, being destitute of ornament.

It must also be owned that the appearance of the cathedral, and, for a long time, that of the visitors, was anything but churchlike; the flitting about of stewards and other officials, the free use of opera-glasses, and the occasional sight of sandwiches and wine-flasks, suggested anything rather than the prelude to a religious service. The aggregation of the various sections of aristocratic and middle-class society was singular, and, perhaps, such as had never before been witnessed. Only the commingling of functionaries and of unofficial public men seemed at times a little puzzling. The messengers of the two Houses of Parliament looked out of place, and Liberals and Tories—to say nothing of their wives—were amicably mixed together, as though a political millennium had arrived. Uniforms and costumes were not very numerous, and the liberty to appear in morning dress was used by some individuals to the fullest extent. Perhaps the Established clergy and the choir made the most imposing figure, as they were massed together. The Congregational-minister mind had been, I am told, greatly exercised by the question whether robes should, or should not, be worn, but the "no gowns" had it, though I saw two or three Nonconformist ministers in academic dress. The ministers of the Crown wore the Windsor uniform, and there were a good many naval and military officers here and there in full uniforms, with ribbons and orders. But the assembly was brilliant in respect to the materials of which it was composed rather than from any show of dress, jewellery, or official insignia. Fortunately, the cathedral was not what I had feared it would be, cold and gloomy; for the erections kept out the draughts, the people helped to warm the atmosphere, and the sunshine every now and then lighted up the interior and made one rejoice that the hundreds of thousands who were without had

brilliant weather for the enjoyment of their share of the festival.

It was nearly ten when I arrived, and hundreds were there before me, so that three or four hours had to be passed before the arrival of the Queen and Prince. But the time could scarcely be said to hang heavily on any one's hands, the arrivals were too continuous, and the buzz of conversation and general excitement too great. Strange to say, the new organ was mute, and during all this time there was not a note of music heard until the arrival of the Queen; and as the time for that event approached, every available spot became occupied, and everybody got into position and strained his or her eyes westward, to watch for the approach of the royal *cortege*. The moment came at last—the entry of the Lord Chancellor and the Speaker being the signal that the royal family were close at hand. The whole audience rose, but kept silence, though the organ struck up the National Anthem.

In a very short time, and with an entire absence of ceremony, the Queen, the convalescent prince, with the princess, and the other members of the royal family, took their seats, and the members of the suite settled down in their places behind them, and then, the royal party and the whole assembly standing, the strains of the *Te Deum* burst forth from choir and organ. It was, perhaps, at that moment that the whole proceedings reached their culminating point, and even the least sentimental person present must have felt a thrill of emotion as he looked at the royal family, and remembered all that their presence indicated, and recalled the days during which it was feared that they and the nation would have been plunged in the deepest sorrow. There was doubtless gladness in the royal hearts, but their faces wore a look of great seriousness, and especially those of the Queen and prince. Following the *Te Deum* were a few versicles, the Lord's Prayer, a Collect, the prayers for the Queen and royal family, the general thanksgiving, with a sentence referring to the prince, the special thanksgiving for his recovery, and the anthem, "The Lord is my Strength." Some of the petitions have been offered thousands of times, but those relating to the Queen, offered as they were in her presence, and under such circumstances, seemed to come with freshness and with new force, as did also the words of the anthem. "I shall not die but live, the Lord hath chastened and corrected me; but he hath not given me over unto death. Open me the gates of righteousness that I may go into them, and give thanks unto the Lord." Then came the archbishop's address, the hymn prepared for the occasion and the benediction. What may have been the case elsewhere I cannot say, but under the dome everything was well heard; the voices of the Minor Canon and of the Primate being very distinct and sonorous.

Possibly a Nonconformist is scarcely a fair critic of such a service, but it struck me as being greatly wanting in fullness, in richness, and in impressiveness. The special thanksgiving is meagreness itself; being comprised in thirteen lines of large type, and the special hymn is as much open to criticism as were the prayers composed by the archbishop during the prince's illness. Of course, a Roman Catholic service would have far exceeded this in pomp and spectacular effectiveness. I am sure a Nonconformist service would have had in it more of fitness, of life, and of warmth. I quite expect from ritualistic writers a chorus of complaints of the unchurchlike character of the ceremonial. But then it must be admitted that it would have been difficult to have combined a solemn and fervent religious service with all the display and mere earthliness which were necessarily associated with the event.

Nor did Archbishop Tait supply in his address what was lacking in the service. It opened effectively, in its references to the prince's illness and to the leading incidents in the lives of the royal family; but these were applied to a semi-political use, and the prince's illness was viewed as though it were an intervention of Providence on behalf of the monarchy in England. There was, too, a touch of sarcasm, which reminded one of the archbishop's House of Lords' speeches, and some obvious lessons suggested by the event were left unnoticed. A great preacher might have deeply moved even such an audience; and as I looked at Dr. Norman McLeod, who was near me, and Thomas Binney, who sat near the pulpit, and thought of Canon Liddon, to say nothing of Bishops Wilberforce and Magee, I felt inclined to regret that Church of England rigidity prevented catholicity, and that tradition prescribed that the preacher should be the Primate.

I may mention that the utmost silence prevailed during the delivery of the address, and that the sound of church bells was the first intimation we had had within of what was going on in that world without from which we seemed to be completely isolated.

The Bishop of London pronounced the benediction, and during that moment we had the last look at that compact, silent, brilliant throng. In another minute the Queen and her family bowed and took their departure, and then every one was in motion, and the company began to pour out of the several doors. It was, however, long before the cathedral was cleared; many persons crowding into the royal pew, and others exploring the recesses of the cathedral. There were also meetings with friends, and

mutual expressions of satisfaction at a ceremony or festival—call it what you will—not likely to be forgotten by any who were present.

THE OUT-DOOR SCENE BEFORE THE PROCESSION.

What can we say of the wondrous spectacle out-of-doors—a scene of which the many-handed morning papers with unlimited space fail to give an adequate idea? Not even when the Princess Alexandra arrived in London was there so multitudinous an array of the population, and a more imposing display of loyal enthusiasm, or a more remarkable mingling of all classes. It was not till towards the end of last week that a due sense of the magnitude of the coming event seems to have prevailed. On Saturday and Monday it was difficult to proceed with the work of decoration on Ludgate-hill and Fleet-street, on account of the never-ending crowds of observers—to a great extent from the East-end and outlying districts—and (all Sunday these thoroughfares were a promenade thronged by thousands. Under such circumstances there could be no thought about business, and the shopkeepers were all busy turning their available space into tiers of seats covered with red cloth. A guinea was, we believe, the lowest charge for a good seat, and some threw in the attraction of luncheon. How many thousands thus found secure accommodation, who can say? One speculative firm had 5,000 to dispose of in the large area where the new Palace of Justice is to be erected west of Temple Bar, upon which long tiers of seats had arisen as if by magic. The great arch at the foot of Ludgate-hill—so quickly raised, so tastefully ornamented—was the centre of an amphitheatre of improvised erections, and as the royal *cortege* passed thousands looked down upon it from half-a-dozen different stands, as well as from the adjacent windows and housetops.

It was evident on Monday that fine weather only was needed to make the National Thanksgiving Day an unequalled demonstration—national we say, for tens of thousands were brought up from all parts of the country by cheap trains. But on Monday, as well as on Sunday, the sky was showery, and the streets muddy and uncomfortable, and the day closed with general misgivings; the main ground of hope being the shifting of the wind to the north. Daybreak yesterday morning—and many anxious people must have witnessed it who are unused to such early observations—broke with promise. A cold, crisp air and light clouds ushered in "Queen's weather." As early as seven o'clock the thoroughfare along which the procession was to move, was thronged to take a last look at the preparations for the reception of Her Majesty and eldest son. Never have Ludgate-hill and Fleet-street put on so gay and picturesque an aspect. The dingy houses looked smart with the continuous line of scarlet cloth on either side; the great arch was receiving its draperies and ornamental appendages, numbers of workmen clustering like bees on its summit; the streets were, so to speak, canopied with flags; and the lamp-posts, newly and brightly painted, were surmounted with Prince of Wales's plumes as a transparency. On Ludgate-hill the Venetian poles, with their connecting floral chains, were the main feature; in Fleet-street the suspended flags and national ensign. Invention and good taste transformed the ugly Chatham and Dover railway-bridge into an effective feature of the demonstration. Then there was an abundance of mottoes and inscriptions in letters of gilt on bright cloth, windows bordered by drapery or floral devices; and even at that early hour numbers had arrived at their allotted seats, and found ample employment in watching the shifting spectacle beneath. In not a few cases windows were bodily taken out so that the view might be less obstructed. Temple Bar, cleaned, and decorated with its beadings of lamps and tastefully-arranged flags, could hardly be recognised.

From the profuse decorations of Fleet-street to the comparative poverty of preparation in the Strand, the change was very marked, though here and there some house was richly dressed in scarlet cloth and festoons. Somerset House, and Charing-cross Hotel on a larger scale, had tastefully ornamented stands, and the theatres along that wide thoroughfare showed varied devices. To the last moment—at least as late as eight o'clock—the inhabitants of the Strand, inspired, no doubt, by the fine weather, were putting up their decorations, spreading out their coloured draperies, or fixing their transparencies. Flags waved from the summit of St. Martin's, but the National Gallery was void of all ornament; while Pall Mall—albeit the home of palatial clubhouses—was in comparatively sober holiday attire.

At St. James's the scene changed. In and around the Park the troops were mustering for a day's hard work—the Foot Guards marching round by the Thames Embankment to line the approaches to St. Paul's; the Hussars, Scots Fusiliers, &c., in strong force going along the route and detailed off to keep the course clear, not only for the royal procession, but for the countless carriages which, in one continuous stream now began to convey the favoured ticket-holders to the great cathedral; the police gathering in whole battalions for their allotted duty. Ever and anon the sun feebly shone forth, but whether shining or veiled by clouds, the weather was obviously to be fine. By nine o'clock

the countless thousands who belted the entire route had become wedged into a compact mass, and their rough frolics and moods afforded infinite amusement to the hardly less numerous occupants of windows and stands. Soon the multitude overflowed into the side streets, especially into Farringdon-street and Bridge-street, where thousands filled the wide area on either side of the great arch, seeing nothing, and hearing only the reverberation of the enthusiasm that greeted the royal cavalcade.

THE ROYAL PROGRESS.

(From the *Daily News*.)

Shortly before twelve o'clock the procession set out from Buckingham Palace, and from the start until the return its progress was made amid the most enthusiastic cheering from the concourse of on-lookers. The Speaker of the House of Commons was closely followed by the Lord Chancellor and the Duke of Cambridge, his royal highness being attended by a cavalry escort. The first seven carriages, containing the members of the royal household, passed rapidly along, but the cheering was long and loud when the eight carriages, with the Duke of Edinburgh, Prince Arthur, Prince Leopold, and Prince George of Wales, came into view. The applause became deafening when the people recognised in the next carriage the Queen, the Prince and Princess of Wales, the Princess Beatrice and Prince Albert Victor. All the way along Pall Mall and the Strand the vast congregations which had assembled missed no opportunity of showing their loyalty. At Temple Bar Her Majesty was met by the civic deputation, headed by the Lord Mayor, who went through the ceremony of offering to the Sovereign the insignia of authority over the City. These were, as usual, returned, and then his lordship, with the Sheriffs and a number of Aldermen and Common Councilmen, preceded Her Majesty's carriage on horseback to St. Paul's, which had been opened to the fortunate possessors of tickets at eight o'clock in the morning. The cathedral was reached at a few minutes to one.

On leaving the cathedral the procession returned to Buckingham Palace by way of Ludgate-hill, the Old Bailey, the Holborn Viaduct, Holborn, Oxford-street, the Marble Arch, Hyde-park (east side), and Constitution-hill, amid displays of loyalty and enthusiasm similar to those which had greeted the *cortege* on its eastward passage.

When, at night, the illuminations were lit up, the people literally filled the long lines of streets, and until an early hour this morning there was but little perceptible diminution in the numbers which had converged to the principal thoroughfares of the capital.

We regret to find that a number of severe accidents occurred during the day, and it is feared there has been some loss of life.

Mr. Thomas Cooper, author of "The Purgatory of Suicides," and the well-known lecturer on Christianity, has an autobiography nearly ready for publication.

A POET'S BON MOT.—Alphonse Karr, the gardener poet, was lately present at a banquet given by the disciples of Hahnemann. Toasts were given to the health of every medical celebrity by everybody, when the president remarked, "Monsieur Karr, you have not proposed the health of any one." The poet rose and modestly replied, "I propose the health of the sick."

A REMARKABLE BLUNDER.—"Printers' blunders" must pale their ineffectual fires before the blunders of the telegraph. What, for example, could be more ludicrous than the blunder pointed out by the Dutch correspondent of the *Pall Mall Gazette*? Mr. Reuter, he states, telegraphs to Java, when it had been announced that Mr. Brand would be elected Speaker of the House of Commons, "Proposed to brand Speaker." The *Java Bode* translated these words as follows:—"Aen heeft voorsteld den Voorzitter te brandmerken"—that is, "It is proposed to brand (to mark with a red-hot iron) the Speaker."

THE LION AROUSED.—At Irvine, in Ayrshire, the other day during a discussion at the town council meeting on the appointment of a deputy town clerk, Provost Brown made a speech. "Gentlemen," he said, "I am the most Conservative man that ever existed in the British Empire, but," he added, in way of qualification, "when once my liberties are being trampled on by people opposed to me, and those whom I don't in the slightest acknowledge, then I am most fearfully Radical to the backbone. Mild to a degree when not roused; but in defence of my right and the public good, I'm as fierce as a lion to the very end of my life."

DIAMOND CUT DIAMOND.—Old Rowe keeps a hotel in the northern part of this State, which he boasted was the best in "them parts," where, as he used to say, you could get everything that was made to eat. One day, in comes a Yankee, sends his horse round to the stable, and stepping up to the bar, asked old Rowe what he could give him for dinner. "Anything, sir," says old Rowe, "anything—from an elephant to a canary-bird's tongue." "Wall," says the Yankee, eyeing old Rowe, "I guess I'll take a piece of pickled elephant." Out hustled old Rowe to the dining-room, leaving our Yankee nonplussed at his gravity. Presently he came back again. "Well, sir, we've got 'em all right, here in the house, but you'll have to take a whole one, 'cause we never cut 'em." The Yankee thought he would take some codfish and potatoes.—*Christian Union (New York)*.

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One Line	A Shilling.
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Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouvier-street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

With our next number we shall give as a Supplement an elaborate paper on the character of religious teaching in denominational schools, with copious extracts from the reports of inspectors, &c.

In order to furnish a full and special report of the important Educational Debate on Mr. Dixon's motion on Tuesday evening, the issue of our next number will be postponed from Wednesday to

THURSDAY NEXT, the 6th of MARCH.
We trust our subscribers will take note of the change, and shall be obliged if orders for extra copies of the paper are sent early.

The Nonconformist.

WEDNESDAY, FEBRUARY 28, 1872.

SUMMARY.

"THE Thanksgiving Day has come and gone, and universal opinion proclaims that it has exhibited one of the grandest and most impressive ceremonies ever witnessed in this country." Thus the *Times* of this morning—which devotes some twenty-four columns to describe in detail the features of the great pageant—commences its first article. So vast an assemblage of the British people—the Londoners in this case being reinforced by tens of thousands from the country—has, perhaps, never before been known in England. Yet, with the exception of a few accidents, all went off well. The multitude were patient and good-humoured as well as loyal, and the reception of the Queen and her eldest son was as enthusiastic as could have been desired. The day was, of course, a universal holiday, except where necessary business required attention. For obvious reasons, we have had great and peculiar difficulties in bringing out the present number of the *Nonconformist*, and it would be hard to say whether the impenetrable crowds in the streets, or Post Office delays, have been to us the greater tribulation. But, under very adverse circumstances, we have tried to do our best; and our readers will, we venture to hope, pardon any imperfections and shortcomings they may observe in our present issue.

The Liberals have lost another Parliamentary seat. The vacancy for North Nottingham caused by the retirement of the late Speaker, has been filled by the election of Mr. Monckton, the Conservative, who polled more than a thousand votes over his competitors—2,555 to 1,505. Mr. Laycock is a moderate Liberal, and was accepted generally by the party. But the landed magnates went against him. His signal defeat can only be set down to some sort of "Conservative reaction," to which the secession of the Dukes of Portland and Newcastle has given a great impetus. "Under the system of open voting and open coercion," remarks the *Sheffield Independent*, "it is impossible to say whether the return of Mr. Monckton is the work of the electors or the doing of the great landowners. Many years have elapsed since the Dukeries were agitated by a contested election, and before the electors of that district are again asked to express an opinion, such changes may have been made in the law as will give to their verdict an importance which it does not now possess. All that can be safely deduced from the election of Friday is that two Whig

noblemen have broken with their party on Church questions, and joined the force of their influence with that of the old Tory peers, who have long and consistently refused to make the smallest concession to popular rights. The coalition of natural enemies and apostate friends has brought about the result that earnest Liberals deplore."

The recent demonstrations of the French Royalists have proved to be a *fiasco*. Their manifesto, which was so industriously hawked about in the National Assembly, has not yet seen the light, and many who have signed it are ashamed of the act. It appears that the majority in the Assembly are not backed by out-door opinion, nor can they rely upon the army. They have no basis on which to rest their revolutionary designs, and besides, the country views with profound disgust the pilgrimages to Antwerp, where Henry V., the antiquated Legitimist pretender, has been ostentatiously holding court. So far from succumbing to these monarchical intrigues, the Government have suppressed the *Gaulois* and other Bonapartist journals, and have brought in a most stringent press law—a law which renders liable to fine and imprisonment any man who, not being a Republican, criticises in a hostile sense the existing form of Government, ostensibly with a view to thwart Imperialist agitation, but really to provide an effectual antidote to the machinations of the Right. Suddenly the Royalists, instead of re-erecting the Throne, find themselves placed on the defensive by M. Thiers's counter-move, and are temporarily required to forge the fetters which are intended for their own limbs. A recurrence to the customary repressive policy, and to coercive measures such as even Napoleon III. durst not have proposed, may be deplorable, but certainly the monarchical agitators deserve no pity.

A further result of the royalist manifesto has been to induce M. Thiers suddenly to appoint, after inexplicable delay, a French Minister to the Italian Government at Rome. The message of the Pope instructing the French bishops to encourage a Legitimist restoration, and Count de Chambord's Ultramontane utterances at Antwerp, have had the effect of rapidly changing the views of the French President. He and the Republicans see that they have nothing to hope for from clerical co-operation. Meanwhile the rumour relative to the convocation afresh of the Ecumenical Council is at least premature, but Pius IX. is said to have addressed a letter to the Emperor of Austria, in which he declares that his presence is necessary near Germany, in order to combat the schism which has taken place in that country; and the Kaiser is much afflicted at the possible necessity of having to receive in his dominion so unwelcome a guest. Will the Pope be able better to put down the Old Catholics when he issues his mandates from the Tyrol instead of the Vatican? However, it is believed that his Jesuit advisers have at last prevailed, and that before Easter His Holiness, accompanied by the foreign ambassadors accredited to him, will leave Rome for Austria or Malta.

A week's rumours relative to the Alabama difficulty bewilder rather than inform. We wonder that our papers should take the trouble to quote the opinions of the New York press, which vary from day to day. With characteristic effrontery the *New York World*, a foremost Democratic organ, says that the American case may be a blunder, but the Government must adhere to it or expose itself to contempt and derision. Rather let the Treaty be destroyed than our Government confess their wrongdoing—is the maxim of this candid newspaper! "Democracy must sustain the Government, and can settle accounts with President Grant afterwards." It is rather disheartening to find that not only the leading newspapers, but the chief politicians of the Union seem quite unable or unwilling to regard the Treaty from our point of view. However, the official reply of Secretary Fish to Lord Granville's note will soon be to hand. Beforehand, we are assured that, in the most friendly spirit, it will affirm the American case, including both the direct and indirect claims, to be covered by the protocols and the treaty, and that the Washington Government therefore cannot withdraw from the case which they have presented for arbitration. Of course this is preliminary to more serious negotiations. We could not expect the President's Government to admit at first starting that they were wholly mistaken. But we have Mr. Morse on this side of the ocean inviting his countrymen to "prove to the world that they have the courage to do right under all circumstances, by making it known that the claim for such portion of the war expenses as is supposed to belong to the cruisers will not be urged"; and on the other side of the Atlantic, Mr. Colfax, the Vice-President of the United States, has

declared in a speech at Brooklyn that he does not believe either Government will dare to tear up a treaty which would do more for peace than all the Peace Societies. While such is the state of feeling amongst Americans, we may confidently hope, sooner or later, for a satisfactory result. It is stated that the Washington Cabinet believes the difficulties which have arisen in reference to the treaty will be removed when the case is properly explained. "Where there's a will there's a way." Diplomacy has failed to prevent a grievous "misunderstanding," but perhaps its ingenuity will find means to remove the difference, serious as it may appear, without impairing the friendly relations or tarnishing the honour of two kindred nations.

BUSINESS IN THE LOWER HOUSE.

HEIGH-HO! it makes us draw a long breath to think of the multiplicity of business which is even already within sight of the House of Commons, and of the number of hours which will be wasted over it. The forms of the House were admirably suited to the wants and habits of our ancestors. In the present day they serve to invite incessant talk and needless delay. The truth is, what is called "society," or, in other words, the better-to-do and more fashionable section of it, has gradually slidden into modes of life which turn night into day, and foster all the tendencies of human nature to dawdle over the work which it undertakes to do. That would be a happy necessity for the House of Commons which should limit by some inexorable conditions the transaction of the affairs in which it is concerned to eight o'clock in the evening. We verily believe that if the House would meet every day at noon, and were prevented from continuing its sittings beyond the hour we have mentioned, it would get through more work, and would do it incomparably better than it now does. The custom of prolonging its labours indefinitely into the small hours of the morning, makes members oblivious of the value of time, encourage them in laxity of attendance during three or four hours of the mid-evening, and almost necessitates a vast amount of fruitless speaking in order to preserve a continuity of what is called discussion throughout the interval which separates seven from eleven o'clock. Day sittings are usually steadily devoted to business, but day sittings combined with subsequent sittings at night are too much for the physical strength of any ordinary constitution. We shall despair of seeing any radical change for the better in the mode of conducting business through the Lower House until a comparatively early hour is fixed by an inexorable standing order beyond which it shall be prohibited from proceeding.

We have no great faith in the efficacy of the proposals made by Government through the Chancellor of the Exchequer. That which was carried by a small majority on Monday night will have less effect in lessening the torrent of talk than seems to be supposed. No doubt the Leader of the House will be glad to be able to reckon upon one evening a week, in which no amendments to the motion for going into committee of supply, save one that is relevant to the estimates about to be brought under the consideration of the House, can be submitted. And possibly the change may be so far useful as to obtain for the proposed items of Government expenditure a little more detailed attention than has been commonly given to them of late years. But we much question whether it will facilitate the progress of public business to any appreciable extent. The great want of the House of Commons is a proper division of labour—such a division as would materially diminish temptations to surplus oratory, and would insure at the same time a closer attention to the details of legislation, by those who are most competent to deal with them. This we fear, it is at present vain to expect. The House is jealous of its privileges, unwilling to delegate even to a section of its own members any of those functions the discharge of which has been entrusted to it, and, we must add, resolved to keep in its own hands the exercise of its political power in regard to all the processes through which law-making has been wont to pass. It does not appear to us that anything valuable is conserved by this insistence upon bringing every item of labour before the whole House. The consequence of it is such a huge and undigested mass of business, that three parts of it out of four have to be scamped, and the proverb receives a fresh illustration, "That which is everybody's business is nobody's."

We fear we cannot compliment the Government upon the manner in which it has handled the question before it. It has not boldly grappled with the difficulty needing to be overcome. But, besides this, it has continued to expose itself to the charge of undertaking more

than it can possibly perform. We suspect that Mr. Gladstone can have kept no very strict watch over the measures introduced by the various departments. His own capacity for business is large. His idea of the capacity of the House of Commons is correspondingly large. There is already before the House of Commons a sufficient number of bills to occupy its attention to the close of the session. We do not say that they have all been brought in on the responsibility of Government, but a full proportion of them has. And the cry is still, "they come." Every week adds considerably to their number. Most of them are destined for treatment after midnight. Many of them, like the Royal Parks and Gardens Bill, are more meddlesome than needful. The House has too much to do, and knows not how best it may be done; and the Government, we are obliged to confess, has not yet succeeded, has scarcely even attempted, to guide it in the reasonable apportionment and distribution of labour. Some greater change must be made in regard to this matter, or there will be a break down of the Parliamentary system.

THE SCOTCH EDUCATION BILL.

In several respects the Scotch Education Bill now before Parliament is a great improvement upon any of its unfortunate predecessors, and contains provisions the friends of national education in England vainly attempted to obtain. The bill proposes to establish school boards in every district, to absorb in a national system existing public schools, and to apply compulsion. The method, however, in which it deals with religion is open to the gravest objections, and directly contravenes those principles of religious equality which cannot be disregarded in any part of the empire without infringing upon the rights of every citizen.

We must altogether decline to discuss questions of religious liberty as *local* questions. There are principles of legislation, the observance of which cannot justly or wisely be made dependent upon local incidents of ecclesiastical ascendancy; and when grants from the national exchequer are voted, national interests alone can be considered. The Scotch Education Bill practically constitutes a new national endowment of religion, and it is impossible for those who believe in the voluntary support of truth by those upon whose consciences it imposes its own obligation, to permit this bill to pass into law without an emphatic protest and a determined resistance.

The Lord-Advocate professes to "leave religion alone so far as the legislature is concerned"; but a bill which neither permits nor forbids religious teaching, simply confers upon every local school board the power of selecting any religion whatever, and providing for its teaching at the public expense. The Lord-Advocate would have stated the fact more clearly if he had said that his bill made every school board the judge of religious truth; and enabled it to receive Parliamentary grants and public rates for the enforcement of its judgment. Let the bill pass unamended, and what will be the result? The English and Irish taxpayers, as well as the Scotch, will be compelled to contribute to the grants in aid of schools in which any sectarian religious instruction the Scotch school boards may determine may be given. The United Presbyterian ratepayers and the Baptist, Independent, Wesleyan, and other ratepayers will see their money devoted to schools which will be called *national*, but which, at the will of the majority, will be made *denominational*. How can a ratepayer who rejects State aid for religion be satisfied with the mere absence of any allusion to religion (save that contained in the conscience clause), when the very absence of that allusion is a direct method of applying rates and taxes to schools which the board is given unlimited power to establish and support as purely denominational schools.

Not only have school boards authority to make the national schools as intensely sectarian as they choose, but the obnoxious 25th clause of the English bill in substance reappears in the Scotch bill. It is proved in England that payment of fees of children to denominational schools decreases the number in actual attendance through the withdrawals of scholars in order to secure the fee as an alms; and that it is a tax which directly offends the consciences of Nonconformists. Large and important municipal authorities have protested, by refusing the precept for the school rate, against handing over public money to denominational authorities over whom there is no public control. Dis-taints are being made upon the goods of those who are resolved not to pay this "new church rate" as they regard it in their consciences. Yet the Government ventures to ask Parlia-

ment to re-enact a clause which has alienated from it its staunchest supporters and filled England with strife and divisions.

To complete the sectarianism of the Scotch Education Bill, it permits the extension of *denominational schools after the passing of the Act*, should the Department be satisfied that it is specially required in the locality where it is situated, and that a majority of the children in attendance are of the denomination to which the school belong. Those who know Scotland, understand the meaning of this provision. It is the bribe offered to silence the Roman Catholics. The Department can permit building of additional Roman Catholic schools; and these schools will receive both grants in aid and fees from the rates. Scotland has long boasted of its Protestantism. Edinburgh once rejected the greatest of modern historians because he was not sound on the "Maynooth grant." Is it possible that United Presbyterians and Free Churchmen, can go hand in hand in support of an Education Bill which permits the endowment of the schools governed by a Catholic hierarchy, and be contented with a mere declaration that "the grant is not to be made in respect of instruction in religious subjects," when by the aid of the grant, such instruction is as a matter of fact, actually provided! Yet if the United Presbyterians and the members of the Free Church insist upon the application of rates and taxes to schools in which their own doctrines are taught, they cannot prevent a corresponding endowment of Catholic schools. There are men who so far permit their love of sect to conquer their love of justice as to cry, "Let truth be endowed and not error! Our religion is the truth—it is proper we should receive public money; but it should be given to none but us!" But we cannot believe that such a sectarian caricature of the doctrine of religious equality can prevail in the great Christian Churches of Scotland; and they must be prepared to endow Roman Catholicism if they accept any endowment for themselves.

A bill such as that of the Lord-Advocate, which bestows upon school boards the power of providing sectarian instead of national schools; which sanctions payment of fees from the rates to schools under private ecclesiastical management; and which secures the extension of the denominational system in the future by subsidies of public money, cannot be dismissed as a purely Scotch measure. Every English taxpayer has a direct interest in it. Every English Nonconformist is bound to assist his Scotch brethren in agitating against it. The liberation of religion, whether in school or church, from State control, is not a kind of social arrangement which may be good south of the Tweed and is ill-advised north of that boundary. It is the application of a principle on which the liberties of nations rest.

THE LATE MR. JOSEPH PEASE.

WHEN this excellent man died there passed away another of the few links which remain to connect the present generation with what may be called the transition period of English history. We refer to the time when slavery was yet maintained in the British colonies; when the Reform Bill was still a subject of agitation; and when railways had hardly begun to supersede the turnpike road and the old stage-coach. To have been an active worker in those days of revolutionary excitement and change, and to have continued systematically to labour in the good cause for a period of more than half a century, are facts which constitute a better epitaph on the departed worthy than any mere verbal eulogy. There are some men who having, on a particular question, borne their share of the heat and burden of the day, throw off their armour, and, in the spirit of Lord Russell's motto, are content to "rest and be thankful." There are others who, like the late Lord Brougham, recover in their old age the enthusiasm of their youth, but at the same time can never obliterate the recollection of a long interval of inglorious inactivity. To neither of these classes did the late Mr. Pease belong. There was no break in his life of usefulness—the time never came, even in his green old age, when he ceased to interest himself in public affairs. Even blindness—that sorest of all the irremediable trials which can afflict a man of energetic temperament—did not quench the flame of his zeal. He succeeded the late Joseph Sturge as president of the Peace Society, and continued to preside over that excellent body up to the hour of his death. The last of his public acts was to undertake the publication of a translation of the works of Jonathan Dymond for the benefit of the Spanish nation. It would be hardly possible for any man to perform a more useful or a more timely service; for if the pure

morality which the Quaker essayist expounds with transcendent ability and clearness, were once to gain a footing in Spain, we might reasonably hope that the most arrogant, vain-glorious, and cruel of all the nations of Europe, would soon discover the path to a noble future. On the eve of his death, the Spanish Government rewarded Mr. Pease with the Grand Cross of the Order of Charles III.; such a decoration was hardly to the taste of a singularly modest man, who "did good by stealth, and blushed to find it fame"; but we trust that the gratitude which his munificent gift has evoked on the part of the Spanish Government will yet bear fruit in those good works which are of incalculably greater value than all the orders of knighthood in the world.

To Edward Pease—the father of the departed philanthropist—the country is indebted for the first line of railway constructed in this kingdom. According to the *Northern Echo*, which has published a singularly interesting biography of the deceased gentleman, the latter drafted the prospectus of the Stockton and Darlington Railway Company. The son, like the father, had from his earliest manhood the faculty of inspiring capitalists and men of business with a feeling of absolute confidence in his ability, judgment, and high moral character. He acted as treasurer to the company, which started by running a single passenger-carriage between the two towns whose wealth and prosperity were destined to be built up by George Stephenson's iron road. In order the more effectually to develop the mineral resources of the district and to overcome the prejudices with which local magnates long regarded his beneficent schemes, he became a colliery proprietor, and ultimately established a coal port at Middlesbro'—at the same time connecting that now populous and prosperous port with the new railway system which owed its existence to the genius and enterprise of the venerated Edward Pease. The difficulties which in those days were interposed to prevent the success of any scheme of public utility, may be illustrated by an extract from a hitherto unpublished letter addressed by George Stephenson to Joseph Pease:—"We have had work with Lord Derby, Lord Sefton, and Bradshaw, the great canal proprietor, whose grounds we go through with the projected railway. Their ground is blockaded on every side to prevent us getting on with the survey. B—fires guns through the night to prevent the surveyors coming on in the dark." But Mr. Pease was on the winning side. He not only constructed his railways, but, in conjunction with his brother and his five sons, became the owner of perhaps the largest colliery establishment in the United Kingdom—an establishment which "has greatly stimulated and facilitated the progress, east and west, at Middlesbro' and the Barrow district, of the new industry that has of late years become the distinguishing staple of Cleveland, South Durham, and Furness—the Iron manufacture." To have prepared the way for these great enterprises—to have been the means of giving profitable employment to tens of thousands of the horny-handed sons of labour in the coal and iron districts of Durham—is to have conferred benefits on the human race which merit the most grateful acknowledgment.

When the Reform Act was passed Mr. Pease at once stepped into the arena of public life. He accepted an invitation to offer himself as a Liberal candidate for the representation of South Durham; and in spite of the opposition of a combined Tory and Church phalanx the young Quaker was returned at the head of the poll. He was elected amid the plaudits of his fellow-townsmen; and, at the same time, the local chronicler tells us that at Raby Castle—one of the strongholds of the Liberal party—the Duchess, in honour of the triumph, "ordered the musicians to play 'Merrily danced the Quaker's wife,' and herself gracefully tripped a measure to the tune." Mr. Pease's Parliamentary career, although comparatively brief, was signalised by undeviating consistency in the support of those Liberal measures which crowned the labours of the first Reformed Parliament. But Mr. Pease's election was an event not less notable in our political history than the return many years later of Baron Rothschild. Mr. Pease, as a member of the Society of Friends, declined to take the usual oaths. Moreover, he refused to petition the House to dispense with the customary formalities, but firmly took his stand on the basis of electoral right. He was supported by Lord Althorp, a Minister whom Lord Russell has more than once praised for his sturdy common sense; and a committee of the House having hunted up precedents and made a report favourable to his claim, he was allowed to take his seat. His name cannot fail to go down to posterity as that of the first

Quaker who ever sat in Parliament; while his features at this eventful epoch in his public life have been preserved by the pencil of Sir George Hayter in his memorable picture of the first Reformed Parliament—a painting which, enriched as it is by five hundred life-like portraits, still excites the curiosity of multitudes of the visitors to the South Kensington Museum. Lord Palmerston endeavoured to win Mr. Pease over to his temporising views on the Irish Church question, but the sturdy Puritan proved himself more than a match for the worldly-wise statesman by quoting Holy Writ. He asked his lordship, "Who can bring a clean thing out of an unclean?" and reminded him "that which is crooked cannot be made straight"—words most pertinent in their application. But we cannot pursue this subject further. When Mr. Pease retired into private life, he did not neglect his public duties, or falter in his devotion to the highest standard of political morality; and although he has now passed to his reward, he has not only left behind him a fruitful memory, but his public and private virtues are happily perpetuated in his descendants.

SKETCHES IN PARLIAMENT.

III.

THE excitement of Monday has given place to decided dulness; but it very often happens that the House of Commons does some of its very best work in its very dullest moods. This has been the case this week. Not that there has not been a little liveliness, especially when Mr. Guest, as a "ladies' man," has persisted night after night in asserting the rights of sisters and other young ladies, as well as wives, to accompany members to St. Paul's. We are glad to say that the hon. member at last succeeded in his object. Ought not the young ladies who have benefited thereby to express their thanks in some appropriate manner?

That the game laws must be altered, shall be altered, and will be altered, nobody doubts, and almost everybody has resolved. There are, we believe, four measures upon this subject before Parliament now, but one of the most objectionable was, unquestionably, Mr. Hardcastle's. Its object was not bad, being to assimilate the law respecting the stealing of game to the law concerning other stealings, but the wording of some of the clauses of the bill was very defective, and would have done what Mr. Hardcastle did not desire to do. This bill, with others, is to be referred to a select committee, who, it is to be hoped, will deal with the matter justly, and not exclusively from the landowners' and game-preservers' point of view.

We had the pleasure of a speech from Mr. Beresford Hope on this occasion. It does not matter what the subject is, the hon. member for Cambridge University is fully equal to making a speech upon it, and—more curious, for that is not curious at all—he always manages to catch the Speaker's eye. Some old members may rise half a dozen times and sit down the last time in despair; but Mr. Hope seems to be just in the line of most obvious sight when the Speaker begins to look upon the risen members. The right hon. gentleman lifts his eyelids, and at once the figure of Mr. Hope appears reflected, according to the laws of nature, upon the retina of his organ of vision. Without a thought, therefore, and almost necessarily, he calls out "Mr. Hope," and then Mr. Hope begins and—goes on. The Game Bill had an attraction for the hon. member as a game-preserved, but the Marriage with the Deceased Wife's Sister's Bill had other attractions, not of affinity, but the contrary. In the discussion of this subject—upon which no one can say anything new—Mr. Selwin-Ibbetson got out of temper and made a gross charge against the measure. The country Tory members often give us an indication of the sort of life we should live if we ever came under a thorough Tory Government. There would be tolerance neither for difference of action, difference of opinion, nor difference of thought. Mr. Gilpin brought the hot-tempered Tory to order, who subsequently apologised, and after this all went smoothly. Division, 186 for the bill; 138 against; majority, 48. This may not be the last division upon the subject, but it will be the last serious debate. Good work done this Wednesday, at any rate!

On Thursday was a running fire of questions upon extremely miscellaneous subjects, from the reply to one of which we obtain the information that the Alabama difficulty—the recent difficulty, that is to say—has cost in telegrams rather more than £7,000. Why doesn't the Government send over the senior member for Merthyr Tydfil to negotiate the settlement of this question? Mr. Richard would have settled it long ago, and saved us an immense amount of prestige and money. After the small things

had been got over, there came the Army Estimates, which Mr. Cardwell explained with great clearness, making even non-professional members understand what he intended to do. The principal thing to be understood is that the United Kingdom is to be divided into sections, and that a small army is to be established in each section, and kept there—volunteers and militia dovetailed into and co-operating with the Line. Now the Army Estimates show a reduction this year of about a million sterling, but Mr. Cardwell's scheme will involve an immediate extra expense of three or four millions. We save one million, therefore, and are going to borrow say four, which will probably be eight, and the whole scheme may end as the fortification scheme ended. There is a disposition in the House to entertain the scheme, and, as money is to be spent, it is not likely that it will meet with much professional opposition.

The temperature rose high after this. The Royal Parks and Gardens Bill was the occasion. Mr. Vernon Harcourt, who has been filing away at the Ministry, brought out sparks, one of which must have fallen upon Mr. Hardy and another upon Mr. Gladstone. Mr. Hardy spoke vehemently, and accused the Government of cowardice. Up rose Mr. Gladstone, white with heat, and flung his burning adjectives across the floor in a style it was not pleasant to see. Mr. Disraeli next caught the infection, and being excited, lost his memory, and made an unfounded charge, which again brought up Mr. Gladstone. The end was better than the beginning, and the end of this, hitherto, is that the Government is giving way.

Friday.—Not many present, but the utmost that could be done was done to excite interest in the ex-Nawab of Tonk's case, which, as stated, appears to be of the usual order of Indian cases where English might have overruled all native rights. Here it was contended that, the case having been gone into by Indian officials who knew most about it, there was no use in going into it in England? That is always the way. Right or wrong, whether ruined according to justice or injustice, the ex-Nawab is denied a hearing in this country.

What caused that burst of cheers which was heard in the early part of Monday night's sitting? It certainly came from the throats of the Opposition, and yet it came after an announcement from a Liberal Cabinet Minister. Mr. Forster has just sat down, and the cheers of the Opposition came from the announcement of an amendment which the right hon. gentleman intends to move upon Mr. Dixon's motion respecting the future of the Education Act. Mr. Forster will then move that in the judgment of the House sufficient time has not elapsed to enable Parliament to form a judgment as to working of the Education Act. This is the first intimation we have received from the Government that no respect is to be paid to the judgment or the feelings of the Nonconformists.

The business of the House occupied pretty nearly all the attention of members this evening. It was just as well that Mr. Bentinck should have called attention to the report that the late Speaker kept, with the aid of the whippers-in, a list of members who intended to speak, and thus contrived to gag those who sat below the gangway. "No smoke no fire," and there was just enough fire here. There was a grain of truth in the charge, but the truth was good. As it came out, however, we asked ourselves whether Mr. Beresford Hope was always on this so-called list. Let us add our testimony that it would have been impossible for a fairer man to have held the office of Speaker than Lord Ossington and that Mr. Brand is all that can be desired. This unpleasant matter dismissed, the House was on to the conduct of its own business. Nobody can deny the mess into which this gets. Nearly everything is done hurriedly and done badly. There is too much discussion and too little, and no proportion of any kind. Stop! We are getting on too fast. First came that vexed question shall the strangers be compelled to withdraw at the bidding of a single member? The discussion elicited, we think, the fact that the sense of the House is against the continuance of the present rule. Some modification will be made; but to what extent the House is not yet prepared to say. Suppose the "strangers" give their opinions upon the point?

Of the motion respecting the House going into committee it must be said that it has its advantages and its disadvantages. It takes away several evenings from independent members; but, on the other hand, it ensures a better discussion of the Estimates. It was adopted, and that was all that was done. No more sittings until to-day!

Among the new patents applied for is one for "a new or improved moustache protector or trainer!"

MEN AND THINGS IN AMERICA.

(By a *Cosmopolitan*.)

STRAY NOTES.

Salem, in Ohio, was for many years a leading station on the celebrated "Underground Railway." Mrs. Abby Kelly Foster, the noted abolitionist, resided there for years. Coppock, one of the John Brown martyrs, was also a Salemite. This was the first and original Secession. Salem, long before Jeff. Davis's day, attempted to secede on its own account, and actually presented a petition to Congress to be allowed to become an independent and sovereign nation. The Salem declaration of independence was, however, a failure. The Salem people were for a long time remarkable for being not only anti-slavery, but also anti-everything. At one period most of the inhabitants used to illuminate the city on Tom Paine's birthday. In recent years the Salemites have become more commonplace and humdrum.

A friend of mine, Mr. Samuel Dolby (brother of the well-known Mr. Henry Dolby, of Regent-street), had a singular experience of the American census. Mr. Dolby had an office in Cincinnati, and tobacco plantations in Tennessee; and it is a positive fact that he was three times included in the last census. The negroes he employed were all taken twice, once in their cabins, and once on the plantations. On inquiry, it turned out that the census-takers were paid so much a head, and hence were very proficient in the multiplication table. The census is not taken as in England, all on one day; and the result of every city or county acting independently is to produce glorious confusion. It is quite probable that the aggregate returns may be a million or two wrong.

There is one peculiarity of Americans which is embarrassing to a stranger. Throughout the States there are numerous individuals who strenuously deny what they do not know of their own experience when not read in their own party papers. This information given to me by Mr. Dolby is a case in point. When I had completed the last paragraph of the present paper, I read it to several Americans. They all said that my friend Dolby, who is as sharp and shrewd a man as I know, had been deceived. They said that in no part of the States were census-takers paid by the heads counted. I was warned not to be so easily imposed on, &c., &c. Presently a citizen from another State came in, and utterly extinguished my correctors by declaring that he himself could prove what Mr. Dolby affirmed to be true in some States. Another person came forward to say it was also the case in some parts of Florida.

As another specimen of this tendency to deny unpleasant facts, let me remind you how the *New York Examiner and Chronicle* took me to task for condemning the loose laws regarding divorce in many of the States. The *Examiner and Chronicle* is very strictly Baptist, but not more so than the *Religious Herald* of Richmond. From the *Herald* I quote the following:—

"We recently received an application, from a New York firm, to advertise a 'Divorce Agency,' established in 1855, and which proposes to obtain divorces 'in every State where the laws are liberal on the subject.' 'Desertion, cruelty, non-support, drunkenness,' &c., are named as a sufficient cause of divorce; and the business, it is proposed, shall be conducted secretly, and without fee, until the divorce is secured. Of course, we could not consent to prostitute our columns to any such purpose."

I leave these two eminent editors to settle the matter between them, simply remarking, that so long as divorces are granted upon such pleas as "desertion, cruelty, non-support, drunkenness, &c.," Americans need not expect Englishmen to hesitate about condemning the system wherever it exists.

A Maine man has just been giving me some information respecting the working of the Maine Law in Neal Dow's own State. I shall give you this gentleman's views and experience without comment of my own. He says that in Pembroke, Washington County, Maine, and in many other places, he has carefully studied the operation of the law. Pembroke is a village of two to three thousand inhabitants, composed partly of Americans, Irishmen, and Englishmen, who are principally employed in rolling mills and the timber trade. In this village, notwithstanding the law, there are more than a dozen places where drink is occasionally sold. There are two wholesale liquor merchants, who own vessels running to Canada, Boston, and New-York, and they are thus enabled to secure freights of liquor. For private use liquors are constantly imported in barrels marked "Flour," "Apples," &c., and there is no difficulty whatever in obtaining supplies in this way. The two liquor merchants referred to openly defy the law. Once in a while the society of the Sons of Temperance will proceed against them, when they pay the fines,

and think they get off cheaply, considering the monopoly they enjoy. In other stores liquor is openly sold as often as it can be obtained. In the county town of Washington County plenty of drink can be had in a building adjoining the jail. The result of the Maine Law is decidedly to promote drunkenness among workmen. In no city of New York State where drink is freely sold is there so much drunkenness to be seen as in parts of Maine nominally under the law. In Maine men who would never get drunk if they could peaceably get their ordinary glass, seem to take a delight in evading the law, and get drunk as often as they can to show their contempt for it.

I asked this gentleman whether he thought that a permissive bill would work better than a Maine law, and he replied, "Most decidedly." He said that workmen rebel against the tyranny of a State law forced upon them, but that if they had the control of the liquor traffic more directly in their own hands, he believes they would regulate it better and drink less. The spirit of devilry which induces men to drink in sheer bravado would not exist. I simply record these opinions of one who is well able to judge of the facts—a temperance man, but unidentified with any temperance association—a workman living among workmen, knowing their habits and failings. What such a man says may not be palatable, but it is at all events worth consideration. Condemnation of a Maine law because it promotes drinking is new to me. Referring to published statistics as to the decreased consumption of liquor in Maine, my friend says that statistics are totally unreliable, as by far the greater part of the drink consumed is smuggled.

The illness of the Prince of Wales evoked a great deal of sympathy here, and it is to be hoped that in future the press will be more just to His Royal Highness than they have been. The *New York Tribune* has maintained an exceptional bitterness towards the Prince which has evoked considerable reproof from other papers. Mr. Greeley described himself as a "ferocious protectionist," and he is still more ferociously afflicted with Anglophobia.

The press generally remembered the good points in the Prince's character during his illness. Mr. Moncure Conway, in a letter to the *Connecticut Commercial*, gave a fair and honest estimate of the Prince which has been widely read.

My attention has been directed to the singular fact that forty years ago slavery came within one vote of being abolished in the State of Virginia. What an influence the legislator who gave that vote has exercised on the destinies of the American people! Had he gone against slavery, who can say that there would ever have been a Confederacy and a civil war? It appears from a letter written by George Washington to Sir John Sinclair, that in the early days of the Union, Virginia was far more anti-slavery than some of the Northern States.

The Stokes-Fisk drama is another sad illustration of the evils which are caused both in the North and South by the habit so common with Americans of carrying revolvers. Who is there that cannot recall instances of good men, as well as of bad men, who, under the influence of passion, would do mischief if tempted by the possession of weapons. The greater prevalence of assassination in America, as compared with England, can only be traced to the foolish and wicked practice of going about armed, a practice which, in certain circles, has become a regular custom. Young men seem to think it impossible to be manly unless they are fortified with pistols. A friend of mine remarked one day, "I never feel comfortable without my revolver"; and yet he is a quiet, gentlemanly fellow who will never hurt anybody—unless provoked to passion. Then I would not answer for him—nor under such circumstances for anybody.

Mr. Goldwin Smith is to have an article on "The Aims of Reform" in the March number of the *Fortnightly Review*.

TETTENHALL COLLEGE, STAFFORDSHIRE.—We are much pleased to see the honourable and distinguished position which the pupils of this college have taken in the Cambridge local examination. Of the sixteen who presented themselves for examination no less than eleven have passed—five seniors and six juniors—and of these five have taken honours, three in the first division and two in the second. The following are the names:—Senior division honours: First class—R. F. Horton, distinguished in religious knowledge, English, Latin, Greek, and French; second class—E. F. A. Briggs, distinguished in religious knowledge, and French; passed—A. W. Topp, J. J. Stockburn. Junior division honours: First class—H. N. Mellor, distinguished in applied mathematics; second class—E. F. James, distinguished in applied mathematics, passed—A. F. James, R. W. Hudson, J. Buckley; J. Harper.

THE EDUCATION ACT.

MR. DIXON'S FORTHCOMING MOTION.

On Tuesday next, March 5, Mr. Dixon, M.P. for Birmingham, and chairman of the National Education League, will move—"That, in the opinion of this House, the provisions of the Elementary Education Act are defective, and its working unsatisfactory, and particularly that it fails to secure the general election of school boards in towns and rural districts; that it does not render obligatory the attendance of children at school; that it deals in a partial and irregular manner with the remission and payment of school fees by school boards; that it allows school boards to pay fees out of rates levied upon the community to denominational schools, over which the ratepayers have no control; that it permits school boards to use the money of the ratepayers for the purpose of imparting dogmatic religious instruction in schools established by school boards; that, by the concession of these permissive powers, it provokes religious discord throughout the country, and by the exercise of them it violates the rights of conscience."

On Monday Mr. Forster gave notice of an amendment on the coming motion of the hon. member for Birmingham, to move that, in the opinion of that House, sufficient time had not elapsed to enable Parliament to form a judgment as to the working of the Education Act. (Opposition cheers.)

LONDON SCHOOL BOARD.—At Wednesday's meeting of the London School Board a letter was read from Lord Sandon, M.P., in which he announced his intention of resigning his seat for the district of Westminster, owing to ill-health. The elections for Marylebone and Finsbury, where vacancies have been caused through the resignation of Professor Huxley and Mr. Torrens, M.P., were fixed for the last week in March. On the motion of the vice-chairman, it was resolved that the 27th inst. should be observed as a general holiday in the offices and schools of the board. Mr. George Potter, who contested Westminster as a working men's candidate at the election in November, 1870, is being solicited by numerous persons to stand for the seat now vacant by the resignation of Lord Sandon, M.P., and meetings to promote his candidature are about to be held in various parts of Westminster. Lord Mahon also comes forward, and, in the course of his address to the electors, says:—"I am distinctly in favour of maintaining in schools the full liberty of religious teaching which the Act allows, and of preserving to parents the right to select the elementary schools to which they shall send their children."

MAIDSTONE.—At the last meeting of this board, the clerk observed that in looking through the school rolls he found that since the compulsory orders of the board were issued there was a large influx of children, sometimes as many as from fifty to sixty. The schoolmasters had also told him they were now most regular in their attendance.

STOCKTON.—At the meeting of this board on the 19th instant, the arrangements for teaching in the temporary school were fully discussed, and it was unanimously resolved:—"That the school be opened each day with the Lord's Prayer and the singing of a hymn, from a selection to be approved by the board; after which, a portion of Scripture from the authorised version shall be read and explained by the principal teacher; but all teaching of a sectarian, doctrinal, or dogmatic character, shall be strictly avoided."

TYNEMOUTH.—The Borough of Tynemouth School Board, says the *Newcastle Chronicle*, is getting into good working order. It has already established three temporary schools and opened them in populous neighbourhoods. Very satisfactory progress has also been made in the preliminary negotiations for the purchase of sites for permanent board schools.

HALIFAX.—THE FEE QUESTION.—The school managers of the borough have met and issued a recommendation to managers of Church schools to grant free admission to the children of parents who are too poor to pay, in the case of those parents who wish their children to be educated in a Church school. The meeting was an influential one, and its recommendation will, in all probability, have due effect. This is the way out of the denominational difficulty at which we hinted months ago, before any step of this kind had been taken. Halifax, as our readers are aware, does not stand alone in this movement. We should be glad to see the example more widely followed.—*School Board Chronicle*.

KINGSWINFOR.—At the meeting of the Kingswinford Board a few days ago, the Rev. J. W. D. Hernaman, Her Majesty's Inspector of Schools for the Worcester registration district, attended and discussed with the members the question of the amount of school accommodation required. One of the most important points to be considered was, as usual, what proportion of the aggregate of the children of the district would be likely to require elementary schooling, and by way of assisting the board, Mr. Hernaman not only suggested that the children of a father earning as much as 2*l.* per week might be left out of their calculation, but informed the board that in his opinion they would be justified in excluding such children from rate-aided schools.

CARMARTHEN.—The Carmarthen School Board have, by four votes against three, rejected a proposal for the payment of fees in denominational schools.

MEETING AT TONBRIDGE.

A conference of Nonconformists, convened to "take into consideration the resolutions passed at Manchester, and the plans to be adopted for efficiently supporting them in this neighbourhood," was held in the Independent Schoolroom on Tuesday evening. A number of ministers of the town and neighbourhood and conspicuous laymen were present. I. Isard, Esq., was called to the chair, and after briefly introducing the business of the meeting, called on

The Rev. J. R. THOMSON, M.A., who moved, as a resolution—

That this meeting sympathises with the educational policy adopted by the Manchester Conference, and is of opinion that all public funds, whether in the form of endowment, taxation, or local rates, should be applied impartially for the public advantage, and not for the direct or indirect furtherance of any religious creed.

The speaker reviewed the educational question from the formation of the British and Foreign School Society, the National Society, and the Privy Council grants. Relative to the Education Act of 1870, he said that its main principle was to conserve and to extend the existing system, and to bring in another and more liberal and popular system only as a supplement and a last resource.

It relegated to the localities questions which ought to have been decided by the Imperial Parliament. It encouraged the denominational system, and did as little as well could be done towards the creation of one truly national. With respect to the "religious difficulty" especially Mr. Foster simply played into the hands of the clerical party. He provided not simply for the continuance of grants to existing denominational schools, but (though this provision was apart from the Act, though related to it) largely increased the subsidy by which they were maintained. But this was not enough. Instead of at once putting a stop to building grants to sectarian schools, Mr. Foster gave an immense impulse to the applications of this character by the four or five months' grace given before they were to cease to be entertained. The clerical party jumped at the offer thus made, beat the drum ecclesiastic in favour of sectarian above truly national schools, and applications for building grants poured in by thousands! A further encouragement to the denominational system was offered in the provision that the fees of indigent children might be paid out of local taxation, and by the authority of school boards to existing denominational schools! Thus the British ratepayer is drained, first through the action of the Imperial Exchequer, and then through that of the local rate, in order to support a system which is in many cases offensive to his convictions and a hindrance to his efforts in favour of popular improvement.

He did not deny that the Act had some good points. The time-table conscience-clause was a concession to liberal feeling, but its serviceableness when most needed was very questionable. The provision that the Government inspectors should not examine in religion was one that deserved commendation. The question was sometimes put to them, Why do you complain, even supposing all these assertions to be correct? Was not the Government as fair for one party as another? If Romanists and Anglicans could work it for their advantage, cannot you work it for yours?

Our answer is, This is just what we object to. Whatever our opponents may have done, we have never established day schools for the furtherance of our theological or ecclesiastical opinions. I venture to say there is no Congregationalist day-school in the country where Congregationalism is taught. Nonconformist action in the direction of popular education has never been stimulated by sectarian zeal. What we have done we have done simply for the enlightenment of the people. We have never been in sympathy with the principles which the State had fostered. We might and probably ought to have done more than we have done; but we have been heavily weighted in the race.

As Nonconformists they made three demands upon the Government:—

(1) We demand complete equality at the old universities of the nation. Clerical fellowships must be abolished, and the headships of colleges must be thrown open. (2) We demand that the Endowed Schools Act shall be administered in a way which shall be fair to the Liberal and Dissenting interests. At present the three Commissioners are State-Churchmen, and in the constitutions for the Government of the bulk of these schools, provision has been made for the overwhelming preponderance of Tory and Church of England influence. (3) We demand that school boards shall be established in every district, that all schools aided by taxation shall confine themselves to secular instruction, and that the denominations shall be left to provide religious instruction for such children as their parents may confide to their care.

Mr. Constable (Sevenoaks), seconded the resolution, remarking that because Nonconformists opposed State-aided denominational education, many persons wrongly supposed that they were opposed to religious instruction. Mr. Bursill said he did not sympathise with the resolutions of the Manchester Conference, and pointed out that the time-table provisions and the conscience clauses of the Education Act gave abundant provision for the religious and conscientious objections of parents, in the matter of religious instruction. Mr. Brotherton complained that those who were seeking to eliminate religious instruction from elementary education were suggesting no provision for giving that religious instruction by other means.

The CHAIRMAN then put the resolution to the meeting, and it was carried by a large majority.

The Rev. Dr. HARDING moved the second resolu-

tion, and remarked that the conscience clause had worked very badly, especially in rural districts, where many of the poorer classes might as well give up their livelihood as object to their children being present at the religious instruction of the schools, which are under the dominion of the squire and parson. He showed that if they maintained the present provision of the Act, which subsidises denominational teaching, they must in fairness apply the same principle to Ireland, and thus give the education of that country entirely into the hands of the Roman Catholics. He moved :—

That this meeting expresses dissatisfaction with the provisions and working of Mr. Forster's Elementary Education Act, 1870, under which school boards have paid the fees of scholars in denominational schools; and calls for the repeal of those provisions which permit the application of rates to the maintenance of denominational schools.

The Rev. B. DINNICK (Tunbridge Wells) briefly seconded the resolution, which was carried with two dissentients.

The Rev. J. TURNER moved :—

That this meeting approves, as the best solution of the religious difficulty, the programme of the Birmingham Education League, namely, combined literary and separate voluntary religious instruction.

He said he admitted that there was a religious difficulty, which had increased mightily since Mr. Forster engaged to "get over it in a gallop." This difficulty having been handed over by the Parliament to the towns, it had proved the fly in the pot of ointment, creating sectarian bitternesses where none had before existed. The Nonconformists had taken up the position now assumed because they valued the spiritual welfare of the country, and could not consent to the education of any part of the country being handed over to those who shrouded that religion in falsehood, as the priests of the Church of Rome were doing.

The Rev. J. JACKSON (Sevenoaks) seconded the motion, and advocated the principles of the British School Society, which, he said, he was convinced had done much to promote the spread of real religion in the country, but which, he was equally sure, the clergy who clamoured for religious education would never adopt.

Mr. NEVE maintained that if the Bible were excluded from elementary schools not one in twenty of the children of the poorer classes would get religious instruction at all. Mr. EAST and others having maintained that the Christian Church would undoubtedly rise to supply the new responsibility which would be laid upon it when the whole of the religious instruction of the young was given over to it, Mr. BURSILL maintained that Dissenters were leaving themselves with those who desired to take the Bible altogether out of children's hands and leave them with no light at all.

The Rev. D. HARDING said he felt quite sure that religious people would be ready to undertake the religious instruction of children, directly the burden was laid upon them. All that they agitated for was that State-aid should only be devoted to literary education, leaving the Church of Christ to undertake the higher work of training the soul.

Another resolution expressed satisfaction at the formation of a local association to support the educational policy embodied in the resolutions of the Manchester Conference, and appointed a number of gentlemen to form a committee. This was moved by Mr. SYMONDS, of Shipbourne, seconded by Mr. PUGH, and carried.

After some further brief addresses, and a vote of thanks to the chairman, the proceedings terminated.

PUBLIC MEETING AT SALFORD.

A public meeting of the friends of secular education was held in the Salford Town Hall, on Thursday evening, to protest against the working of the Education Act and the proceedings of the Salford School Board. There was a crowded attendance. Mr. Alderman M'Kerrow occupied the chair, and was supported on the platform by Mr. Alderman Dewhurst; Councillors Bailey, Lee, Mottram, Ashton, and R. Goulen; Mr. Warburton and Mr. T. Boddington, members of the Salford School Board; Rev. D. N. Jordan, Rev. W. W. Morison, Mr. E. Winser, Mr. Bryant, Mr. Brooker, Mr. Jamieson, &c., &c.

The CHAIRMAN, in opening the proceedings, said he wished to guard against any possible misapprehension which might exist with regard to the motives of the gentlemen who had convened this meeting. It must not be supposed because the placard calling the meeting was headed "school-rate prosecutions," that therefore the object of the meeting was to incite ratepayers to refuse payment of the school-rate. The proper object of the meeting was to protest against the working of the Education Act and the proceedings of the Salford School Board. With reference to the Salford School Board, that seemed to be imbued with the very quintessence of denominationalism. The whole energies of the majority of the board seemed to be applied to watching the three or four Nonconformist members, lest by some inadvertence some slight concession of religious equality might chance to be conceded. In Salford even when a sufficient school, in which a large number of children were already being taught by efficient teachers, was offered, the board refused to accept it upon the miserable subterfuge that there was already sufficient school accommodation in the district. If the school were not required, how was it that it had so large an attendance at the school? One could not help suspecting, making all charitable allowance, that the secret motive was a strong and

invincible determination that no schools except those which were distinctly and strongly denominational should exist. ("Hear, hear," and cheers.)

The Rev. D. N. JORDAN moved :—

That this meeting deeply regrets the unsatisfactory working of the Education Act, and would urge upon the friends of education the duty of promptly using every legitimate effort to induce Parliament so to alter the Act of 1870 that the School Board and the State shall make provision solely for the secular education which all children may receive in common.

He contended that the State had no concern whatever with the religion of the people, except to protect every man in the country in the enjoyment of his own religious opinions, and in the exercise of his own religious life and works. This, however, was not a question of religion or no religion. Speaking for himself, he had little confidence in a secular education, or any kind of training which excluded religion. But the question was, who were the parties to care for religion, and to impart religion to the people? He maintained, however, that it was the duty of the Church, and not of the State, to train people in the ways of godliness, and that it was the duty of the State, and not of the Church, to train people in all the departments of secular instruction.

Mr. TIMOTHY BODDINGTON, a member of the Salford School Board, seconded the resolution. He denounced the Education Bill as the worst bill that had ever been passed by a reformed Parliament. (Cheers and uproar.) It was unjust, unfair, and dishonest. It added to the bitterness of their disappointment that this bill had been passed by a Government in whom the Liberal party had until recently placed so much confidence.

The resolution was then put to the meeting, and declared by the CHAIRMAN to be carried by a large majority—he should say at least by six to one.

Mr. EDWIN WINSER moved the second resolution, as follows :—

That this meeting strongly condemns the conduct of the Salford School Board in taking advantage of the permissive clauses of the Education Act, whereby a wealthy State Church is aggrandised, sectarian antagonism fostered, and education neglected; and this meeting is of opinion that schools aided from the rates ought to be under the direct control of the ratepayers, and hereby resolves to support a resolute minority of the school board in the endeavour to secure the establishment of board schools, and to promote the rights of the public, instead of the objects of any sect or denomination.

He contended that the schools which the money of the ratepayers went to support ought to be under the direct control of the ratepayers.

Mr. GEORGE POWNALL seconded the resolution, which was carried by a large majority.

Mr. WARBURTON, who was repeatedly cheered, moved the adoption of a memorial to the House of Commons, stating that the petitioners, having observed the working of the Elementary Education Act, were impressed with a conviction that its provisions were defective and its working unsatisfactory, as it failed to secure the general election of school boards in towns and rural districts; did not render obligatory the attendance of children at school; and dealt with the fees in a partial and irregular manner. (Cheers.) He said that he felt he occupied a very unpleasant position. Although deeply obliged for the manner in which his name had been received, he was not sure whether he should have felt more comfortable if he had been received in a manner directly opposite. ("No, no," "Hear, hear," and laughter.) In not paying the school rate, he wished it to be thoroughly understood that he had acted alone. (Cheers.) What he did was purely an individual act. No one else was responsible. (A voice: "Somebody else paid it for thee.") (Laughter.) A man for acting in such a manner was sometimes called a martyr, and he was said to be "singular"—(laughter); he was sneered at; and he was ridiculed and abused in every possible manner. ("Hear, hear," and laughter.) A man who was not prepared for that sort of thing must not refuse to pay his school-rate. (Laughter.) He had been too much accustomed to abuse and ridicule to care much about it. John Bright, Richard Cobden, and others, the truth of whose principles were now acknowledged, were sneered at in times gone by. (Hear, hear.) They, too, were said to be "singular"—(laughter)—and men of "one idea." (Laughter.) (A voice: And Charley, too.) Renewed laughter.) Mr. Charley, he would say, was singularly singular. (Laughter and cheers.) He was not so singular, however, as some supposed in this matter, because only that afternoon he had learned, on the authority of an influential man in Birmingham, that 1,000 men in that town had banded themselves together, and resolved not to pay the rates. The most important part of the matter, too, was that the great effect of the action on these men had been to cause the authorities to come to a decision not to enforce the rate. (Prolonged cheering.) The rate had been abandoned in despair, and the school board of Birmingham were now obliged to shape their course in accordance with the resolution of these thousand men. (Cheers.) He left it to his hearers to pursue their own course, but if two hundred men in Salford were to refuse to pay their rate, they would knock it on the head. (Cheers, laughter, and a voice: "Thou wants somebody else to have a table took.") (Laughter.) He did not believe that the gentleman who made the remark was likely to have his table taken. (A voice: "He hasn't got one," and renewed laughter.) With regard to the Salford School Board, whilst he did not wish to say behind the backs of the members what he had not said and would not say before their faces, he could not but designate the conduct of the board as selfish and sectarian. Amongst other illustrations of this statement, Mr. Warburton mentioned that the

chairman of the school board had purchased St. Bartholomew's School, Regent-road, which would otherwise have been offered as a board school, and he was now working that school under his own control. (Shame.)

Mr. JESSE BRYANT seconded the resolution, which was carried by a large majority.

The Rev. WM. MORRISON moved the appointment of a large committee, which was carried. A vote of thanks to the chairman concluded the proceedings.

MR. BAINES, M.P., AND THE EDUCATION QUESTION.—We have reason to believe that Mr. Baines, who has recently avowed himself in favour of all the original points of the National Education League, except the prohibition of applying rates for payment of fees in denominational schools, is now prepared to support the excision from the Education Act of the 25th clause. This is the clause which permits school boards to pay denominational fees, and which the Nonconformists are strenuously opposing. Mr. Baines is now, if our information be correct, favourable to the League scheme as it stood before its new programme was issued. How far our hon. member is prepared to go in for the proposal to exclude the Bible from all State schools, so that united secular and separate religious instruction may be fairly adopted, we are unable at present to say. Probably at the meeting of Liberals to be held in Leeds next Friday, some communication from Mr. Baines, explaining his position, will be read.—*Leeds Express, Feb. 24.*

COMPULSORY EDUCATION.—Orders of Her Majesty in Council are published in the *Gazette* of Feb. 23, sanctioning bye-laws for the compulsory attendance of children at school, made with the approval of the Education Department under the 74th section of the Elementary Education Act, 1870, by the school boards of Stoke-on-Trent, Middlesborough, Llanbelig (Carnarvon) Canterbury, and Kingston-upon-Hull.

HOMERTON COLLEGE.—On Wednesday evening, Feb. 21, the Rev. Henry Simon addressed the students of the training institution of the Congregational Board of Education at Homerton, in connection with the opening of the present session. As the operation of the Education Act is creating a large demand for teachers, the board congratulate their friends that the college is now full. They would earnestly urge on all who are interested in the work of education to look out suitable young persons of both sexes for the work of teaching. The next admission examination will be held in December.

AMERICAN MISSIONS.

From the journals of the American Missionary Association we glean the following interesting facts:—The work of evangelisation among the Freedmen in the south is advancing at a very rapid rate. The statistics give us the following figures:—321 missionaries and teachers; 45 churches; 2,757 members (of whom 464 have been added during the past year); 7 chartered institutions of learning; 22 graded and normal schools; 70 common schools (with upwards of 17,000 pupils). The value of the school property is upwards of half-a-million dollars. "Freedmen," moreover, are not dying out, as is so frequently affirmed, but have increased nearly half-a-million during the last ten years, terrible as some of those years have been, notwithstanding. These people are accumulating property of all kinds, and are rising in intellectual and moral worth. So much for freedom and the Gospel.

The Chinese in America have been well cared for by this missionary association, and this department of the work continues to increase its claims. The only serious drawback is that, notwithstanding the increasing liberality of the churches, the funds are short of the requirements of the many fields of labour. The terrible calamity at Chicago has told adversely for missions in various ways, and this particular mission is in urgent need of a sum of not less than 30,000 dollars.

The directors of the American Baptist Missionary Union are happily able to speak of their results and their prospects as follows:—

The society entered on a mighty work without resources, without experience; and that, too, while laying the foundations of many generations. It can now, after somewhat more than half a century of labour, point to nearly 2,000 preaching stations, 630 churches planted by its missionaries, with nearly 50,000 members and 957 foreign and native labourers. Its receipts last year were over 200,000 dollars, having doubled during the last fifteen years. The native churches have never advanced so rapidly as last year in the direction of self-support and self-control, and also in the matter of literary and theological education. The Karen have already a theological seminary, and are now to have, through aid from America, a college proper. Nowhere do we need so much wisdom and experience, on the part of secretaries and executive boards, as in our foreign mission work; and we rejoice to know that just here we have men whom the churches can safely trust.

The eleventh annual meeting of the Society for Promoting Methodist Episcopal Church Missions in China has been recently held. They have stations in five districts of the Foochow prefecture. Seven years ago there was not a Christian within its limits. Now there are 416 members, 274 probationers, and 92 baptised children. Fourteen native preachers are employed in the district, and one-fourth of their salaries is paid by the native churches, with the undertaking that the portion paid by them is annually to increase, while the portion drawn from the Missionary Society is annually to decrease.

Besides these there are stations in the prefectures of Hingwa and Yen-ping. The area of the mission is about 30,000 square miles, with a population of 6,500,000. The active field force of the mission comprises four missionaries from America, who act as presiding elders, each one in charge of what is called a presiding elder's district, four ordained native elders, two ordained native deacons, ten unordained native preachers, and fifty unordained native preachers on trial. In addition to this field force, the native portion of which is paid jointly by the mission and the native churches, there is also what may be called an unpaid *corps de réserve*, comprising local preachers and exhorters, licensed by the native church and responsible to it, who live at their homes, pursue the prescribed course of study and exercise their gifts under the direction of the native elders, and hold themselves in readiness to fill any vacancy in the regular work to which they may be called, or to open up work in a new field whenever appointed by the missionary in charge.

From the recently published report of the American Baptist Missionary Union we extract the following statistical facts. In Germany, notwithstanding the disturbed condition of the empire during the war, the work of missions has been uninterrupted, and has been blessed with an increase of more than 2,700 converts. In Sweden there has great prosperity during the year. Eleven new churches have been formed, and nearly a thousand converts have been added to the churches, which now number 216, with a membership of 8,800. The work has extended into Norway, Finland, Denmark, and southern Russia. Of the work in Italy we need say nothing now, having so recently called attention to it in these columns.

On the prospects of the work in Asia generally, the report makes the following remarks, with which we fully sympathise:—

Diverse as these great communities are in language, in institutions, in manners, and religion, they are yet one and the same in their governing tendencies. They are all oriental in their type of thought and of feeling. It accords with our present purpose to note only one dominant peculiarity of the eastern mind. It is this. The orientals have a profound sense of the community of life. With them the society is everything, and the individuals nothing. In obedience to this law of their life, they move in masses. This movement is even now going on, slowly but surely, like the mountain glacier; and the next generation will witness a slide either into Atheism or Christianity. It belongs to us to help to secure the latter alternative. In fact, we have full conviction that the old hope of the Church is to be realised, that nations shall be born in a day.

In Burmah the number of native preachers has largely increased. Churches are becoming self-supporting. The cause of education is rapidly advancing. The prospect is certainly cheering.

In China the one great drawback at present is the threatened opposition of the Chinese Government to Christian missions. The hope is expressed that the American Government will insist on the rights of American citizens as secured by the late treaty.

This society, like others, is now more in want of men than of money.

CHRISTIAN OBSTRUCTIONS TO MISSIONS IN CEYLON.—Encouraging as mission work is, for the most part, it is sad to find it occasionally marred by the wrongheadedness of Christians themselves, and by the inopportune and mischievous interference of State craft. The following, from the *Overland Mail Observer*, will illustrate what we mean:—

The new bishop ought now to be near at hand, although no telegram has yet announced the arrival of the Red Gauntlet at Aden. What we have heard of the new ecclesiastic, so unjustly foisted for support on the revenues of this colony, leads us to conclude that we in Ceylon are doomed to the presence of an extreme High-Churchman, such as the men who have done so much harm to the cause of true Protestantism in Bengal and Bombay. Bishop Gill, of Madras, will then stand alone as an Evangelical Bishop in India, a grand proof truly to Evangelical Episcopalians of the beneficial results of State-Churchism. We can only pity our friends who must accept such a bishop as the statesman in power may choose for them. Happily such cases will not be long continued. We can safely predict that Earl Kimberley will be the last Secretary of State who will have the power of appointing a Bishop of Ceylon. The whole position will be fully and vigorously discussed when Parliament meets. It is in the hands of men like Miall, Candlish, and others, who are only roused to increased energy by abuse, opposition and temporary defeat. Their cause will triumph because it is the cause of truth and justice. Neither truth nor justice can be helped by compelling the taxpayers of this colony to pay 2,500/- per annum to the bishop of the Protestant Episcopalians, even if he were a true Protestant.

A most excellent old lady is much exercised in mind to know how it is that a little quicksilver in a glass tube can make such awful hot weather by just rising an inch or two.

In Cayuga, Canada West, workmen have found, about five feet below the surface, a pit filled with some 200 skeletons of men of gigantic stature, some of them measuring nine, and a very few less than seven feet.

UNEXPECTED, BUT NATURAL.—A little girl remarked to her mamma, on going to bed: "I am not afraid of the dark." "No, of course you are not," replied her mamma. "I was a little afraid once, when I went into the pantry in the dark to get a tart." "What were you afraid of?" asked her mamma. "I was afraid I could not find the tarts."

Literature.

FREEMAN'S "NORMAN CONQUEST."^{*}

Mr. Freeman has won the foremost place among our historians, in virtue solely of the intrinsic value of the service he has done. His style is clear and forcible, not without some marked defects, yet on the whole well suited to the character of the work, and when occasion demands, rising to a true and chastened eloquence, but with nothing sensational in it, and in fact, with few of the qualities, which, if they secure a wide-spread popularity for a time, are certainly no guarantee of a permanent reputation. It is not indeed in mere style, but in the accuracy, even in minute points, which is the reward of long and patient toil, such as very few are content to undertake, in the remarkably subtle appreciation of the character and influence of particular men and events, and in the marvellous historic insight which marks all his descriptions and judgments, that the great excellence of Mr. Freeman consists. Perhaps the very extent and carefulness of his own researches, and the thoroughness with which he has studied his subject in all its relations, and fully mastered it, make him impatient with those whose knowledge is less accurate; but we can forgive a little severity of this kind, in consideration of the diligence with which he has laboured to give us a clear and reliable view of the early part of our national story. His book must be the classic history of the period, for there is nothing that approaches it in its fulness of information, or in broad and comprehensive views of political science. Its philosophic estimate of character, its able treatment of constitutional questions, its varied scholarship, and the manner in which it is employed to elucidate all points of ethnology; above all, its analysis of the elements which have combined to make the English nation what it is, are rare excellencies. We can honestly say of it what cannot be said of many books, that it is in every sense a great work, the work of a scholar and a patriot, whose true English sympathies have not betrayed him into prejudiced and partial judgments, but have often supplied him with a key to the right understanding of facts, whose real significance might otherwise have been missed. No one would undervalue the work done by Sir Francis Palgrave in the same field, but even he had not cultivated it to the same extent as Mr. Freeman has done, and though the history of the former will not lose the place it deservedly holds in our literature, we must give the palm to his successor. In truth, no one can now be said to have a satisfactory knowledge of English history who has not made himself familiar with this story of the Conquest, which is important not only to an understanding of the period of which it treats, but also as an introduction to the history of later times.

The extent of the political change which the battle of Senlac produced is evident from the fact that, despite all his efforts to produce a contrary impression, William is known in our history as the Conqueror. His desire was, by one of those legal fictions which the Royalists employed in later times when they dated the reign of Charles II. from 1649, and treated the rule of the Commonwealth as a nullity, and to which both Legitimists and Imperialists have had recourse in France, to represent himself as the legitimate successor of Edward, and to treat Harold as a usurper whose acts were invalid in consequence of the flaw in his title. It was no part of William's original intention to treat his new dominions as a conquered territory. He was not, as he has been too often represented, a mere chief of brigands, who had come in quest of plunder to divide among his rapacious followers; but a prince whose ambition had in it considerable nobility, and who, while he was resolved to wear the Crown of England, desired to wear it with the approval of the people he had come to rule. But, as Mr. Freeman points out in an admirable survey of his position, this was simply impossible, and impossible through his own fault. Men cannot thus escape the consequences of their own crimes. Whatever his intentions might be, William had come to this island with a powerful military force, and by means of it, and it alone, he had obtained the Crown. To suppose that, having won it by violence, he could efface the memory of that violence either in the minds of his followers or that of the people, and so restrain the greed of the one and excite the confidence of the other, was to indulge in a dream whose realisation was hopeless. On the day of the coronation of

* *History of the Norman Conquest of England.* By EDWARD A. FREEMAN, D.C.L. Vol. IV. (Macmillan and Co.)

the king, the indications of this were unmistakable, and the disturbances that occurred were only the forerunners of the difficulties he had subsequently to meet in more serious form. William was at least as great as a statesman as a warrior, and had his consummate policy always been carried out by men in sympathy with his own views, or had he been free to give Englishmen a larger share in the administration, he might have seen that blending of the two elements which took place at a later period. What William could do to hasten it he did, especially in the earlier years of his reign. But it was with him as with David in the building of the temple. The stain of blood was upon him, and he was thus disqualified for doing effectually the work of peace, and in fact, was ultimately driven to more despotic measures than accorded either with his inclination or his original purpose. The position is very vividly described by Mr. Freeman, and the picture is made all the more impressive by the contrast with the great Danish conqueror by whom he had been preceded, and who succeeded in winning for himself so much greater popularity among the people he had subdued.

"We shall find that, in order better to discharge the duties of an English king, he himself strove to learn the English language and that his English-born son was brought up as an English Etheling. But all these good intentions were thwarted by the inherent vice of his position. He could not maintain himself without the help of his Norman followers, and the presence of his Norman followers in England made it hopeless for him to try to reign in England as an English king. The example of Cnut, which so instinctively presents itself to our minds, could not fail to present itself to the mind of William himself. No example could be more brilliant or more attractive. One foreign conqueror had already reigned in England as an English king, and had left behind him a name which lived in the memories of Englishmen side by side with the noblest of their native princes. But the example was one that was altogether delusive. The position of William was wholly different from the position of Cnut. The difference was both personal and national. Cnut must have been really more at home in England than he was in Denmark. England was the prize of his first youthful warfare; the crown of England was the first of the many crowns which were gathered on his brow, and he was the son of a prince to whom Englishmen had given at least an outward and ceremonial homage as their king. At his age, and under his circumstances, it was not hard for Cnut really to identify himself with his conquest, and to feel as an Englishman rather than as a Dane. But William entered England at a mature age, after a reign in his own land which had been but a few years shorter than his life, when his character and habits were already formed, and when, however much he may have wished, he could not identify himself with England as Cnut had done. But the national differences were still stronger. The Danes were the pupils and the proselytes of the English. They were a kindred race speaking a kindred tongue. They could claim no superiority over the English except the superiority of military success. And even in warfare the army and tactics of the two nations were much the same. Whenever Danes and Englishmen met in open battle, there had been no marked or lasting superiority on either side, and the final victory of Cnut had not been owing to any lack of prowess on the part of his enemy. In every other respect the English, with their purer faith and higher civilisation, stood ready to be the masters of those who had overcome them in mere warfare. With William's Normans the case was wholly different. To decide whether the Normans or the English of that age had made the more real advances in civilisation would require that we should first define in what real civilisation consists. A fair comparison of the two nations might perhaps lead us to say that each had points of real superiority over the other. Under these circumstances it could not be that Normans and Englishmen should blend together under William as Danes and Englishmen had blended together Cnut. Above all, it could not be that the Norman should, like the Dane, accept the conquered Englishman as his intellectual master."

This passage illustrates the manner in which Mr. Freeman treats his subject throughout. The same comprehensive survey of the facts and the same care in the induction built upon them, the same skill in deciphering the characters of men, and the same charity and wisdom in recognising the difficulties which hampered their action, and to a large extent influenced their development, the same quick eye for historic parallels, and the same judgment in the use of them are everywhere. Very much of his success is due to the fact that while he has given special attention to his particular subject, he appears to have ranged over the whole field of history, and is thus able perpetually to draw on stores which seem practically to be inexhaustible for the elucidation of any point which may present itself. He is not a mere chronicler, not even a brilliant word-painter, but a philosophic inquirer, who wants not only to trace the course of our national development, but to show why it has taken the particular form and direction it has. To such a mind the portion of the narrative at which he has now arrived must be specially attractive as the story of a critical and formative period. The process of assimilation between the two races thus suddenly brought into relations so irritating and disquieting at first, yet destined to issue in such marvellous and permanent results, was extremely slow, yet, as our

FEB. 28, 1872.

author tells us, "was doubtless hastened, "silently and unwillingly, by the real "kindred between Normans and English—men of which neither dreamed at the "time." To follow it: to see how it was hindered by the selfishness of some and the mistakes of others, by the natural hatred of oppression on the part of high-minded people, and we fear we must say the equally natural tendency to grasp the prize that hung so temptingly within their reach on the part of the conquerors; to trace the course of struggles, whose gallantry it is impossible not to admire, even while it is felt that they are hopeless, and that in the highest interests of the nation their success cannot be desired—is a task which must interest, even while it taxes the greatest powers of the narrator. Mr. Freeman has shown himself in every way equal to it. It is a sad story that he has to tell, and to us it is all the sadder because there is no attempt to exaggerate it. Nowhere have we the tale of the two Saxon earls, Eadwine and Morkere, and the insurrection of the North, of the revolt in the fen country under the leadership of Hereward, round whose name so many legends have grown up, of Wultheof, Eadric the Wild, and the other heroes of the last Saxon struggle, told with the fulness and accuracy we find here. There are other subjects, such as the ecclesiastical settlement of the country, which are treated with equal ability. But these demand fuller notice than we can give them here, and we must reserve them till the opportunity presents itself for a more careful examination.

"THE MISTRESS OF LANGDALE HALL."^{*}

We have long felt the crying need for some reform in the mode of publishing novels. The three-volume system is an anomaly and anachronism, and the sooner it is terminated the better. It is injurious to the publishers whose enterprise it checks and whose profit it curtails; it is unjust to first-class authors, whom it handicaps in the competition with those of inferior merit; it is disadvantageous to the reading public, who are thereby prevented from securing the best works of fiction except through a circulating library until they have become somewhat stale. Second and third-class authors, with those of a lower grade still, and the circulating libraries, are the only gainers, and the latter are so strong as to render it difficult for any publisher to venture into new paths at the risk of losing their support. "George Eliot" has so far set a good example in her new book, that she has departed from the conventional style, though we do not see that there is likely to be any saving to the purchasers. But writers of her reputation can do as they will. It is a much more daring thing for a publisher to break through an established practice with the work of an unknown writer. We feel, therefore, all the more bound to commend Mr. Samuel Tinsley for the spirit he has shown in undertaking the issue of a new series of original novels, in a single volume, containing quite as much as the fashionable three volumes, and published at the moderate cost of four shillings. He has calculated that if a fair sale can be obtained, this price will remunerate both author and publisher; and in making such a venture for the public good, he has surely a fair right to calculate on public support. His great difficulty will be to induce known authors to publish their books in this way. They have an established position, and may not care to risk it; and yet they are the very men who could take from the experiment all risk, and ensure its speedy and large success. In the absence, however, of such writers, Mr. Tinsley has to seek out others, possibly not superior in ability, but who have their spurs to win, and we have no doubt there are plenty to be found.

The first venture has been successful. Miss Kettle, the authoress of the "Mistress of Langdale Hall," is, we suppose, a new writer, and, if so, she is certainly one of considerable promise. Her story has the merit of freshness, alike in the style of character introduced and the point on which the interest of the plot turns. We have love-making, but it forms but a small and subordinate part of the work of the tale, whose chief object is to narrate the fierce struggle between two strong-willed cousins, whose bitter antagonism involved a good many others in misery. The story itself is really well told, and some of the characters are delineated with great vividness and force. The tone of the book is high, the writer shows considerable mastery of her art, and altogether Mr. S. Tinsley has made a good beginning with his series. The scene of the

story is laid in the West Riding, and the authoress has depicted with great fidelity and effect the special features of the scenery, and the original and vigorous character of the people who are educated under its influence.

BRIEF NOTICES.

Etymological English Dictionary. By Rev. JAMES STORMONT. (William Blackwood and Sons.) We have taken some trouble in the examination of this book, and have no hesitation in pronouncing it one of the most useful and complete dictionaries of its size. It is a handbook for the use of schools and colleges, and as such will be invaluable; the attention which has been paid to derivations, and the large collection of scientific terms, being among the features specially worthy of notice.

Origin and History of the New Testament. By JAMES MARTIN, B.A. To those who cannot afford to get such works as Canon Westcott's "History of the Canon," and Professor Lightfoot's "Commentaries," this will be a valuable volume. It does not pretend to special research, but gathers up, in a very lucid and compact form, the results of the later labours of such men as these. Mr. Martin writes well; is orderly and careful in arranging his matter, and has made a really valuable handbook. The appendix on the Apocryphal Gospels and Acts is well worth reading.

The Glory of Christ in the Creation and Reconciliation of all Things. With Special Reference to the Doctrine of Eternal Evil. A Course of Sermons Preached at Eaton Chapel, Eaton-square, London. By SAMUEL MINTON, M.A., of Worcester College, Oxford. Third Edition. (London: Longmans, Green, and Co.) We are glad to see that the manly and valuable course of sermons in which Mr. Minton proclaimed his dissent from the popular doctrine of everlasting punishment, rightly identified by him with "eternal evil," has reached a third edition. To commend Mr. Minton for piety of feeling and sober Evangelical thought is needless; these are conspicuous virtues in him. His name will introduce this question into circles that hitherto have avoided it.

The Gorilla Origin of Man; or, the Darwinian Theory of Development, Confirmed from Recent Travels in the New World, called Myu-me-as-niu, or Gossipland. By His Royal Highness MAMMOTH MARTINET, alias MOHO-YCHO-MB-OO-OO. (London: Frederick Farrar.) This is one of the numerous imitations of "Gulliver's Travels," of which we have lately seen a few. The picture of a journey to hitherto undiscovered lands, seems a favourite vehicle for conveying satire. The author of this book is not quite ingenuous in his title; Darwinianism is one of the smallest component elements of the book. More space is devoted to sarcasm at the expense of the Romish faith than of the Darwinian hypothesis. The writer is by no means destitute of talent; he has a fairly good literary style, disfigured, however, by Scotticisms. The volume is too heavy for fun, it has not point enough for sarcasm; the proper name for it is nonsense.

The Tripartite Nature of Man, Spirit, Soul, and Body, Applied to Illustrate and Explain the Doctrines of Original Sin, the New Birth, the Disembodied State, and the Spiritual Body. By the Rev. J. B. HEARD, M.A. Third Edition, Revised and Enlarged. (Edinburgh: T. and T. Clark.) The question here treated by Mr. Heard has for a long time been occupying religious thought, chiefly because of the revolt of the Christian conscience against the doctrine of the endless torment of the wicked. Other questions in theology seem also to be determined by the peculiar psychological doctrine here laid down. Mr. Heard is known as a scholarly and able vindicator of the doctrine of "the tripartite nature of man," and readers interested in the discussion must already have seen him quoted as an authority upon it. This edition differs little from the second.

Legends of the Old Testament Characters, from the Talmud and other Sources. By S. BARING-GOULD, M.A. Two vols. (Macmillan and Co.) It is not wonderful that Eastern imagination should have surrounded all the great names of sacred history with a host of traditions. From these Mr. Baring Gould has made a large selection in these two volumes. Mussulmen, who themselves have borrowed from Talmudic writers; Jews, many of whose myths are clearly of Persian origin; Rabbinic commutators, whose reverence for the strict letter of the sacred writings has often caused them to invent some legend in order to confirm it, have all contributed to this curious store. Some of these legends are singularly grotesque, others are simply beautiful, most of them full of the wildest demonology and pneumatology. Mr. Baring Gould thinks that some of them have a residuum of genuine tradition, and points especially to the story of the sacrifice of Isaac, where, he says, "the type comes out far clearer in the Talmudic tradition than in the Canonical Scriptures," and where he tries to find a type of the reserved sacrament. He may please himself with these ingenious fancies, but to the majority his book will be merely a collection of curious relics of a past age.

Flowers and Gardens: Notes on Plant Beauty. By FORBES WATSON, M.R.C.S. (Strahan and Co.) There is a peculiar interest in these essays. From a short preface we learn that Mr. Forbes Watson had but

recently begun a professional career that gave great promise of success when he was struck down by a malady which had crept on him by slow degrees. He relieved the languor of his last days by writing the essays that compose this volume. They are brimful of delicate observation and fine fancy, and there is throughout a purity of tone, almost feminine. The editor only speaks the truth when he says that they "betoken a mind gifted with quick, clear, and delicate perception, independence of judgment, and unsparing truthfulness." The little article on "The Snowdrop" is very refined and suggestive, and so are those on the cowslip and primrose—common flowers, yet seen to be full of a fresh, mystic beauty when touched by such a hand. We fancy we have read some of the essays in magazines. There is a good deal of discrimination and taste in the essay on "Gardens." We hope the little book may meet with many appreciative readers and buyers. It deserves such welcome, for it is well fitted at once to instruct and to please those who have not been able to botanise and examine flowers for themselves.

Student's Hebrew Lexicon. A compendious and complete Hebrew and Chaldaic Lexicon to the Old Testament; chiefly founded on the works of Gesenius and Fürst, with improvements from Dietrich and other sources. Edited by BENJAMIN DAVIES, Ph.D., LL.D., translator of Rodiger's "Gesenius," or student's Hebrew grammar. (London: Asher and Co.) Thoroughly to criticise a work like this, one should have used it for some time; and this, we confess, we have not done. So far, however, as our acquaintance with it goes (by studying its method and cursory examination of its contents), we have no hesitation in recommending it to students. It is thoroughly intelligible—a merit which all lexicons do not possess, especially in the philological department. Dr. Davies is well qualified to give students the benefit of the investigations of Gesenius and others; and his experience as a teacher enables him to arrange his matter in the best way for their use. The incorporation of unusual forms in the substance of the work, instead of their assignment to an appendix, is a great advantage to the student. In the discussion of philological questions, Dr. Davies shows thorough scholarship and independent judgment. The book is beautifully printed; it is sure to take its place as a lexicon in our colleges, and in the higher forms of grammar-schools.

The Training of the Twelve; or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. By the Rev. ALEXANDER BALMAIN BRUCE, Broughty Ferry. (Edinburgh: T. and T. Clark.) Mr. Bruce, who has attracted attention as a scholar whose attainments ought to be laid under requisition for the Free Church of Scotland, tells us in his preface that the subject of this book has long occupied his attention. First he preached about it, then he made it the theme of Bible-class teaching, and finally he developed his subject in a course of expository lectures. The result is this volume, which might advantageously have been compressed into at least half its present bulk. Mr. Bruce is so good an expositor, that one would wish all he has to say on his subject to be read; we fear that, expanded as it here is, it will not be all read. The object of this volume is to set forth Christ's ministry as mainly a preparation of the Apostles for their preaching. And the materials in illustration of this theme are by no means scanty. It will be, to some cursory readers of the New Testament, a surprise to find how much of what Christ did and said had the education of the Twelve in view. In Sunday-school teachers' libraries, and in congregational libraries, this volume might well find a place. If it were not for its size, we should predict for it success as a book for family reading. It is thoroughly a Christian book, clear and genial; it is well thought out, and displays scholarship and literary skill.

The History and Literature of the Israelites according to the Old Testament and the Apocrypha. By C. and A. DE ROTHSCHILD. Abridged edition. (London: Longmans, Green and Co.) This is an abridged and simplified edition of the book with the same general title published a year ago by the same authors, two ladies of the De Rothschild family. It is arranged and intended for the use of schools, and for this purpose we cordially commend it. The bulk of the book is occupied with the history of the Hebrew people, only a small space being devoted to the prophetic and poetical books of the Bible: hence there is not much room for theological difference. If the book were larger we might suggest that Christian children required a kind of interpretation of the prophetic books which Jewish writers cannot supply. The political relations of the prophets are well set forth in the chapter devoted to them. The scientific questions connected with the Hebrew cosmogony are not touched. The results of recent Biblical criticism have affected the statements in the book, which, for the most part, cannot be objected to by any who think children should be instructed in the history of the Hebrew people at all. With beautiful feminine delicacy the authors have pursued their way through the patriarchal history of the times of the Judges, and no false view of the Biblical narrative whatever being given, nothing whatever is recorded unfit for family or school reading. The archaic simplicity of the Biblical narrative is charmingly preserved, and the chapters are as picturesque as the early chapter of Arnold's "History of Rome." Christian

* *The Mistress of Langdale Hall. A Romance of the West Riding.* By ROSA MACKENZIE KETTLE. (S. Tinsley.)

parents will do well to place this book on the family shelves.

The Methodist Memorial: being an Impartial Sketch of the Life and Characters of the Preachers among the People called Methodists. By CHARLES ATMORE. With an Original Memoir of the Author. (Hamilton, Adams, and Co.) Nothing is more remarkable in connection with the history of Methodism than the way in which men have been raised up who have been peculiarly qualified by gift and disposition to carry on the work of the great founder. This new edition of a book devoted to tracing the histories of these men is one to be welcomed. The writer, Charles Atmore, was ordained by Wesley. He was born in August, 1759. His father was a sea-captain; but his mother dying when he was in his second year, he was taken in charge by an uncle and aunt named Lamb, at Haddiscoe. Under their roof he grew up till he reached his nineteenth year, when the Methodists came into the parish. He then offended his foster-parents by declaring for Methodism. This was a great grief to him, but he was in earnest, and in 1784 he was admitted into full connexion, and became a powerful preacher; being ordained by Wesley himself. The little sketches of the early Methodist leaders are short; but they are executed with care, sympathy, and fairness; and now and again there is a touch of subdued eloquence. The sturdy decision, the depth of conviction and readiness to sacrifice, which characterised these men, accounts to a great extent for the wonderful success of Methodism. They were "men of single mind," and like St. Paul, "fought not as one that beateth the air." Their biographies are pregnant with most interesting items.

Earthly Shadows of the Heavenly Kingdom. By the Rev. FRED. WHITFIELD, M.A., minister of Emmanuel Church, Wimbledon, Surrey. (London: James Nisbet and Co.) This is an exposition of the so-called "seven parables of the kingdom," from the 13th chapter of St. Matthew's gospel. The writer is a well-known clergyman of the "Evangelical" school, and the author of several books, mostly devotional and exegetical, which have met with considerable acceptance, among members of his own section of the Church principally. The present volume is introduced by a preface, written in a deprecatory tone which is hardly consistent with the air of serious conviction which pervades the rest of the book. Whatever we may think of its merits from a literary point of view, it bears on almost every page the marks of a genuine earnestness which makes us sympathise with its writer. The style of the book shows that these expositions were first *preached*, and that they have been printed as they were delivered. As preached, they must have been always impressive, commonly instructive, and frequently eloquent. Mr. Whitfield takes, on the whole, a common-sense as well as Scriptural view of these parables. Where his exposition is fanciful and far-fetched, as it sometimes is, the fault mainly springs from his adherence to the idea of verbal inspiration. The half-mystical interpretation of the figures *seven, four, and three* is not to our taste; it is, we think, simply a scholastic fancy, as applied to these parables at least. Nor do we think the writer needed to apologise for his interpretation of the parable of "the leaven in the meal." Those who hold the view that the leaven means the corrupting influences within the Church, are so few, so one-sided, and so palpably mistaken, that they cannot be held of much account. The writer has succeeded in making the leading thought of each parable the prominent thing. On this ground his book will be instructive as well as edifying. He has made a large, but not slavish, use of the help at his command. Some of the best passages of his work are quotations from books to which his readers will be glad he has introduced them.

The History of France, from the Earliest Times to the Year 1789. Related for the Rising Generation. By M. GUIZOT. Translated by ROBERT BLACK, M.A. Vol. I. (Sampson Low, Marston and Co.) We have once or twice noticed the numbers of this work as they have appeared. It is in some respects a great work, and condenses into wonderfully vivid narrative the leading events in the earlier history of France, whether the successful onsets of the Gauls on Rome, or the revenges Rome took later on the Gauls, when Frankish women actually mounted the cars and defended them. Morovians and Carlovians pass before us, and leave a very distinct impress on the mind, considering the remoteness of the period. The portion near the end describing the Crusades is especially brilliant and interesting. In addition to all this, M. Guizot teaches as he tells the story of his country; and teaches, too, in such a wise and skilful manner, that the book is especially well suited for the young, for whom, as we are told, it was originally projected. In a letter to the French publishers, M. Guizot states that this history was composed simply for behoof of his grandchildren, and that he had at first no intention of publishing it. The publishers, however, had got the hint, and urged him to prepare it for press. It would certainly have been a pity had it found no wider sphere of influence than the narrow one for which it was at first intended. It is a masterly work, full of picture, and here and there exhibits rare insight. M. Guizot has been dubbed the "master of the pedantic style" of treating civilisation and history, and even here his theories sometimes rather too obtrusively show themselves. He, in effect, confesses it in his preface.

"Men do not make the whole of history, it has laws of higher origin; but, in history, men are unrestricted agents who produce for it results and exercise over it an influence for which they are responsible"—which seems something like hardening a truism into a doctrine. For such writing as this—and he frequently falls into it, great historian as he is—for such writing as this it is that he has been called "pedantic"; but the moment he proceeds to events, he proves himself greater than his theories. The work has been translated into clear, nervous English by Mr. Black, is very powerfully illustrated in the French style, and forms every way a valuable book. The English publishers have done all justice to it in the way of good paper, careful printing, and elegant, chaste binding.

SERIALS.

Cassell's Technical Educator has now reached its sixteenth part. As it goes on, we are increasingly impressed with the practically useful character of the work. This part deals with photography, shipbuilding, farming, designing, optical instruments, paper and cardboard making, and fortification, besides several other subjects; and we observe that it is even better and more carefully illustrated than some of the former parts.—Of *Cassell's Illustrated History of the War* we have now the 12th part, which brings us down to the middle of December, when Chanzy and Gambetta were doing their utmost. The narrative is animated and the quotations from newspapers and other sources for the most part judicious, whilst the illustrations are spirited. When completed it will form a valuable work.—In the *New Encyclopædia of Illustrative Anecdote*, a good idea is very fairly carried out, so far as it goes. Under general headings such as "Admonition" and "Reproof," "Anger," and "Charity," we have a capital selection of anecdotes, suited for use in pulpit and platform, or in the family circle. It may in many ways be found useful, and we do not hesitate to recommend it.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made "simply with Boiling Water or Milk." Each packet is labelled—"James Epps & Co., Homeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

SMALLPOX AND FEVER. (To the Editor.)—Sir,—It is distressing to us to hear of many persons dying of Smallpox and Typhoid or Scarlet Fever, when we have a remedy which never fails to cure quickly. We never lose a case. A single foaming pack (No. 47 our Bath List) will bring out the Pox and subdue Fever. We can give hundreds of cases cured, and the constitution renewed. A magistrate of this county, formerly here for congestion of the brain, and was quite restored, had Smallpox a year since. His servant-man treated him by his own direction, on our system, and in a week he was restored. A month since, the son of Mr. Richards, Bobber's Mill, Nottingham, lay in an unconscious state, given up, with Typhoid Fever. My man went over to him, and in an hour he was restored to consciousness, and fever subdued; in three days quite free from fever, and hungry as a hunter, and is now gone away from home for change. Our bathmen and bathwomen go to all parts of Great Britain to treat cases, and in every case have been successful. Numbers have been treated by the patients' relations at home, without consulting us, by the directions in our books, so simple and safe is the process. A writer in the *Pall Mall Gazette* says:—"Malvern, Matlock, Ben Rhydding, all are familiar to us by name; but how many can count among their acquaintances a single person who has ever visited either of these places in the character of a patient?" I can give a host of cases of cure which the medical men have given up as hopeless. In very rare cases do patients come without having tried the Doctors' remedies in vain. We have a hundred of such cases in our institution now, all going on well, some very serious surgical cases. Let the writer of that article visit our Institution, and I will show him cases getting well which it would shock him to see. Major-General Travers, who led the grand review of troops at Delhi, stated in last week's *Times*, called upon me eight or nine years ago, invalided, and in constant pain; was taking opium every night to get sleep, or rather stupefaction from pain; he was thoroughly restored to sound health. Major-General Eardley Wilmot, a cripple from sciatica, cou'd get no help, was cured at our Establishment. The Institution is seldom without M.D.'s or surgeons, *incog.*, under treatment. I could give names of eminent medical practitioners from London and the provinces who own to their lives having been saved, or chronic diseases cured. Patients come purposely from India, China, Australia, Turkey, North and South America, West Indies, Spain, Africa. Our treatment is now being practised extensively in New Zealand, Australia, Madagascar, Ceylon, and, indeed, there is scarcely a civilised region where it has not reached. My Practical Hydrotherapy has reached its sixty-fifth thousand, and another edition of 5,000 is being printed. My wife has had the sole charge of the Ladies and Children. 31,000 of her "Manual" have been sold or given away, and another edition is now in the press. We have always had a legally qualified M.D. or surgeon to diagnosis in difficult cases, both for the patients' and our own satisfaction. I have no pecuniary motive in practising, but have sunk a fortune in the work. I and my wife have given up the last twenty years of our lives to the work, and have had above 20,000 patients, and 4,000 to 5,000 at our Free Hospitals; but the work has become so great that we are compelled to seek, and have engaged, a legally qualified M.D., who has practised our treatment, and we hope the Institution will yet benefit many thousands when our lives are spent.—I am, yours respectfully, JOHN SMEDLEY. Matlock Bank, Derbyshire, Feb. 12, 1872.

HOLLOWAY'S PILLS.—This cooling medicine has the happiest effect where the blood is overheated, and a tendency to inflammatory action is set up in the system. One Pill taken shortly before dinner does away with the indigestion, fulness, and flatulence—indications of a weak stomach or disordered liver. A few Pills taken at bedtime act as alteratives and aperients. They not only relieve the bowels, but regulate every organ connected with them, overcome all acrid humours, and encourage a free supply of all the secretions essential to our well-being. Holloway's Pills thoroughly cleanse and perfectly regulate the circulation, and beget a feeling of comfort in hot climates and high temperatures which is most desirable for preservation of health.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.

Births, Marriages, and Deaths.

MARRIAGES.

SPOONER—RULE—Feb. 22, at the Wesleyan Chapel, Croydon, by the Rev. J. S. Banks, Joseph S. Spooner, of Plymouth, to Mary Anne Goin, only daughter of the Rev. W. H. Rule, D.D.

ASHWORTH—BADFORD.—Feb. 22, at Bank-street, Altrincham, by the Rev. Alexander McLaren, B.A., Thomas Lewis Ashworth, to Mary Keen, only daughter of George Edwin Radford, of Timperley.

ROBINSON—THOMAS.—Feb. 24, at Highbury Chapel, Coatham, Bristol, by the father of the bride, E. S. Robinson, Esq., of Sneyd Park, near Bristol, to Louisa, eldest daughter of the Rev. David Thomas, B.A., of Bristol.

DEATHS.

RHUDER—Feb. 20, at the house of his son-in-law, Mr. C. Potter, Knaresborough, the Rev. John Rhuder, Congregational minister, formerly of Hamburg, aged 79.

BELL—Feb. 22, at Devonshire-place, Portland-place, W., J. S. Bell, Esq., of Fawcett Park, Cumberland, formerly M.P. for Guildford, aged 53.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Feb. 21.

ISSUE DEPARTMENT.	
Notes issued	£37,991,705
Government Debt	£11,015,100
Other Securities	3,984,900
Gold Coin & Bullion	22,991,705
Silver Bullion
	£37,991,705

BANKING DEPARTMENT.	
Proprietor's Capital	£14,553,000
Reserve	3,387,288
Public Deposits	10,419,163
Other Deposits	19,468,895
Seven Day and other Bills	396,562
	£48,224,908
	£48,224,908

FEB. 22, 1872. GEO. FORBES, Chief Cashier.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL" on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 26. The supply of English wheat for to-day's market was small, and arrivals from abroad were moderate. We had a small attendance at market this morning, and English wheat met a slow sale, and realised the prices of Monday last. Foreign wheat met a retail sale, at former quotations. Flour a quiet trade, without change in prices. Peas and beans were 1s. lower. Indian corn has given way in Price 6d. since this day week. Of barley we have a good supply in the river, and grinding descriptions were 6d. per qr. lower ex ship. The oat trade was quiet, and Friday's prices were barely obtainable. Cargoes on the coast meet a slow sale, and prices are in favour of buyers for all descriptions of grain.

CURRENT PRICES.

	Per Qr.	Per Qr.
WHEAT—	s. s.	s. s.
Essex and Kent,		
red.. ..	— to —	
Ditto new.. ..	52 to 58	
White	—	
" new	58 63	
Foreign red	56 58	
" white	60 62	
		36 38
BARLEY—		
English malting	30 32	
Chevalier.. ..	36 43	
Distilling.. ..	31 34	
Foreign	31 34	
		36 38
OATS—		
English feed	23 26	
" potato.. ..	27 33	
Scotch feed	—	
" potato.. ..	—	
Irish Black	19 22	
" White	21 24	
Foreign feed	16 20	
BEANS—		
Ticks	33 34	
Harrow	34 37	
Small	—	
Egyptian.. ..	31 33	
		45 50
BREAD, Monday, Feb. 26.—	The prices in the Metropolitan Bread are, for Wheaten Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.	
PROVISIONS, Monday, Feb. 26.—	The arrivals last week from Ireland were 314 firkins butter and 4,580 bales bacon; and from foreign ports 18,803 packages butter, and 635 bales and 321 boxes bacon. There has been no alteration to notice in the butter market the past week, Irish scarcely asked for. Foreign finest qualities short and in demand, inferior sorts almost unsaleable. The bacon market ruled steady during the past week; at the close there was more doing, and in some instances an advance of 1s. to 2s. was obtained.	
METROPOLITAN CATTLE MARKET, Monday, Feb. 26.—	The total imports of foreign stock into London last week amounted to 12,824 head. In the corresponding week in 1871 we received 4,477; in 1870, 7,406; in 1869, 11,181; and in 1868, 1,866 head. An increased amount of depression has been noticed in the cattle trade to-day. The supply was rather more liberal, and the general quality was indeed excellent. As regards beasts there was a moderate show of foreign stock, and an increased number of home-bred. The condition of the receipts from Norfolk and Scotland was very good. The trade was heavy, and considerable difficulty was experienced in realising 5s. 4d. for the choicest Scots; in fact, many good Norfolk beasts were disposed of as 5s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,600 Scots and crosses; from other parts of England about 300 various breeds; and from Scotland 220 Scots and crosses, and from Ireland 100 oxen. The supply of sheep has been about equal to Monday last, and the condition generally has been satisfactory. In all breeds	

parents will do well to place this book on the family shelves.

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sales have progressed steadily, and prices have favoured purchasers. The best Down and half-breeds have occasionally made 7s. 4d., but 7s. 2d. per Siba. has been the general top quotations. There has been a few lambs in the market, which have sold at 10d. per Siba. Calves were disposed of at about late rates. Pigs were unaltered in value.

Per Siba, to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	2	10	Pr. coarse woolled	6	8	7	0
Second quality	4	0	4	6	Prime Southdown	7	2	7	4
Prime large oxen	4	8	5	0	Large coarse calves	4	6	5	2
Prime Scots	5	2	5	4	Pr. small	5	4	6	0
Coarse inf. sheep	4	8	5	4	Large hogs	3	8	4	4
Second quality	5	8	6	4	Neat sm. porkers	4	6	5	0

METROPOLITAN MEAT MARKET, Monday, Feb. 26.—A moderate supply of meat has been on sale. For all qualities the trade has been quiet, at drooping prices. The imports into London last week consisted of 16 packages from Harlingen, and 970 from Hamburg.

Per Siba, by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	2	10	Middling do.	4	6	5	0
Middling do.	4	0	4	2	Prime do.	5	4	5	8
Prime large do.	4	4	4	6	Large pork	3	4	3	10
Prime small do.	4	6	4	8	Small do.	4	0	4	6
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	4	0	4	4					

COVENT GARDEN MARKET, Friday, Feb. 23.—The markets have been rather quiet again during the last few days, and transactions among wholesale dealers have been somewhat limited. A fair attendance of retail customers has been observable, but no inquiries sufficient to lead to an advance in price has been the result. Importations are moderate, and arrive in good condition, comprising salading, asparagus, and some good Easter Beurre pears.

HOPS.—BONOUEN, Monday, Feb. 26.—There is no new feature to remark in our market. The absence of demand reported in our last still prevails, and a slight decline is noticeable. Some holders are confident that by waiting full values will be obtainable; others, more anxious, endeavour to induce buyers by reductions. The same applies to yearlings, for which at present there is no demand. Continental markets are quiet. Latest advice from New York report more activity for fine hops. Mid and East Kent, 10s. 12s. 13s., to 17s.; Weald, 8s. 10s. 12s., to 10s. 10s.; Sussex, 11s. 12s., to 21s.; Farnham and country, 11s. 11s., 12s. to 16s. Yearlings—Mid and East Kent, 3s. 4s. 4s., to 6s. 10s.; Weald of Kent, 2s. 4s., to 5s. 15s.; Sussex, 3s. 4s., to 5s. 15s.; Farnham and country, 6s., to 7s.; Old Hall, 11s. 12s., to 21s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 26.—The supplies have been good; the trade has been dull, at about late rates. Last week's import was confined to 57 tons from Dunkirk. Regent, 7s. to 12s. per ton; Rocks, 7s. to 20s. per ton; Flushing, 10s. to 18s. per ton; Victoria, 10s. to 18s. per ton.

SEED, Monday, Feb. 26.—English red cloverseed offering to-day was taken off at the prices of last week. Fine samples of German red were fully as dear, with a fair demand. All white seed realised very full rates. The best sorts of trefoil were in moderate request, at no quotable change in value. White and brown mustard-seed were in limited demand, and there was no change to quote in either sort. Grasses realised very full rates, with a good sale generally. New spring turnips met with more demand from country buyers, and prices were well supported.

WOOL, Monday, Feb. 26.—A good business has been doing in all descriptions of wool. The choice qualities have commanded the larger share of attention, but other sorts have not been neglected; prices have ruled firm.

OIL, Monday, Feb. 26.—Linen oil has been steady, at late rates. Rape has changed hands quietly. Other oils have been in limited request.

TALLOW, Monday, Feb. 26.—The market has been quiet. Y.C. spot, 50s. per cwt. Town tallow, 4s. net cash.

COAL, Monday, Feb. 26.—Market heavy at the rates of last day. Caradoc, 2s.; Hartlepool, original, 2s.; Heugh Hall, 2s. 9d.; Kellie, 2s. 9d.; Hartley's, 2s. 8d.; Tanfield, 2s. 8d. Ships fresh arrived, 4s. Ships left from last day, 1. Ships at sea, 7s.

Advertisements.

GREAT REDUCTION IN PRICE.
GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH
SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

THE CHEAPEST.

THE NEW HAND MACHINES

Are superior to all others.

GROVER AND BAKER,

180, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.

Every Machine guaranteed. Instruction gratis.

Illustrated Prospectus and Samples of Work sent post free.

A MISSIONARY or EVANGELIST is wanted in connection with a Congregational Church in London, who, besides taking the charge of a limited district adjacent to the Chapel, will be required to visit any special cases brought under notice by the various Benevolent Societies, and generally to aid in the Evangelistic work of the Church. Salary, £100 per annum. Answers stating qualifications, &c., to be addressed to A. B., 11, Gordon-street, Gordon-square, W.C.

A CERTIFIED SCHOOLMASTER desires a RE-ENGAGEMENT in a Boys' or Mixed School. Good testimonials. Eleven years in present situation. Wife could teach sewing.—Address, Alpha, 3, Highgate Park West, N.

To BE DISPOSED OF immediately, a good General and Furnishing IRONMONGERY BUSINESS in West of England.—Apply to Messrs. J. B. Ulph and Son, St. Ives, Hunts.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals	Cowsheads
Cloves and Ill-ventilated Apartments	Alleys and Roads
Earth Closets	Sewers and Gullyholes
Dustbins	In the Dairy and all kinds of Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.:—1 and 2, Great Winchester-street buildings, E.C.

M. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compromised taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

TRUSTEES and DEACONS of CHAPELS before committing themselves to any system of warming, should send to Truswell, Bros. and Holden, 100, Nottingham-street, Sheffield, for prospectus, &c., of their new and improved Hot-air Apparatus.

A HAPPY EDUCATIONAL HOME for YOUNG LADIES. Terms from £24 for the entire year's board and instruction from masters and resident governesses, Stationery, Laundress, &c. Prospectus, with references, &c., on application to Principal, 30, Portland-terrace, overlooking Regent's Park, London.

SIDE EDUCATION.—Claremont House, Ilfracombe.—Miss LEWIN, daughter of a Congregational Minister, wishes to RECEIVE TWO YOUNG LADIES to Board and Prepare for the University Examinations. Terms and references on application.

THE REV. W. F. HURNDALL, M.A., PH.D., RECEIVES Twenty-five PUPILS at his residence, THE CEDARS, RICKMANSWORTH, HERTS.

Prospectuses on application.

STROUD LADIES' COLLEGE, BECKLES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM will begin THURSDAY, March 7.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

36, HILLDROP - ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments. Classics, Mathematics, Modern Languages, and thorough English.

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A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London. JAMES H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

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RESIDENT LADY MATRON—MISS COOKE.

The First Term commenced on Thursday, 18th January. For Prospects and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEL, B.A., Lee, S.E.

A T a MEETING of the DEPUTIES of PROTESTANT DISSENTERS of the THREE DENOMINATIONS, PRESBYTERIAN, INDEPENDENT, and BAPTIST, in and within twelve miles of London, appointed to protect their Civil Rights, held at the CITY TERMINUS HOTEL, CANNON-STREET, on THURSDAY, Feb. 22, 1872.

JOHN GLOVER, Esq., in the chair.

Resolved, on the motion of the CHAIRMAN, seconded by Mr. HENRY POTTER:—"That an humble Address be presented to Her Majesty the Queen on the recent illness and recovery of His Royal Highness the Prince of Wales, and that the address now read be adopted and signed by the Chairman, and be forwarded to the Home Secretary for presentation to Her Majesty."

Resolved, on the motion of JOHN BENNETT, Esq., seconded by JOHN BENHAM, Esq.:—"That this meeting fully approves of Mr. Fawcett's Bill for the Reform

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

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ACTUARY AND SECRETARY.

GEORGE CUTCLIFFE, Esq.

ASSISTANT-ACTUARY.
BENJAMIN NEWBATT, Esq.

NINTH BONUS MEETING, January 4th, 1872.

The following are Extracts from the Report of the Directors:

1.—PROGRESS OF THE SOCIETY IN THE BONUS PERIOD.

1^o AS TO INCOME:

The new Assurances were 2,150 in number, for an aggregate sum of £1,356,303, at premiums amounting to £44,664 per annum,—results which, viewed in relation to the depressed condition of Life Assurance during much of the period, cannot be regarded as other than satisfactory.

The Yearly Revenue was increased by over £21,000 per annum, and reached £236,563 on the 30th June, 1871. The Interest yielded by the whole of the Funds, whether invested or uninvested, was £4 : 5 : 0 per cent. on the average of the entire period, being fully 3s. per cent. more than that realised in the previous period. This increase was obtained not only without loss, but without the smallest impairment of security.

2^o AS TO OUTGOINGS:

The Claims which accrued by the death of 795 persons, assured by 977 Policies, amounted to £846,481. The mortality . . . was very favourable to the Society, the payments having been below those estimated by fully £85,000, and the deaths which occasioned them fewer by 92 than the number expected.

The Expenses incurred in conducting the business, always moderate and well within the provision made for them in the premiums, were fractionally less than in the previous period, and full below 7s. per cent. on the Revenue.

It is thus seen that side by side with uniform success in the transactions of the Quinquennium, there was continuous growth in the resources and magnitude of the Society, which consequently stood, at the closing of the books, on a broader basis than at any former time."

2.—FINANCIAL POSITION OF THE SOCIETY ON JUNE 30th, 1871.

The subsisting Assurances on the 30th June were 8,679 in number, assuring, with their Bonus additions, the sum of £5,446,028.

The Assurance Fund at the date of Valuation was . . .

£	s.	d.
1,826,458	10	9
1,477,179	17	3

And the total calculated Liability . . .

£349,378 13 6

Leaving a Surplus of . . .

Deducting therefrom the permanent Reserve Fund of £50,000, pursuant to sec. 32 of the Society's Special Act of Parliament, there remains to represent the profit of the 5 years the large sum of £299,278 : 13 : 6, an amount equal to 26 per cent. of the total Revenue from all sources during the 5 years, and exceeding by £59,831 : 6 : 5 the surplus of any previous Quinquennium.

This Surplus is matter for hearty and unmixed congratulation, and justifies the preference shown by the Board for a well-selected business tending to profit. It must, however, be remembered that although owing in the main to ordinary recurring causes, and to sources of profit having every prospect of permanence, it is, nevertheless, certain that its unprecedented enlargement is due to a condition of mortality favourable beyond previous experience, to be probably compensated under the law of averages by an increase of deaths hereafter beyond those allowed for in the calculations.

Deeming it prudent to provide for such a contingency, the Directors have, under the advice of their Actuary, set aside the sum of £25,000 for this purpose. Of the remaining £274,278 : 13 : 6, they now recommend the division of £270,000, a sum greater by £33,000 than any previously divided, and sufficient to give to the Shareholders £9 a share, and to the assured the largest bonus ever allotted to them."

3.—RESULTS OF THE DIVISION.

"Of the sum now to be divided, five-sixths, or £225,000, will fall to the Assured, and will produce a reversionary addition to the Policies of £323,871.

This Reversionary Bonus will average 49 per cent., or vary according to age from 34 to 89 per cent. on the Premiums received in the Quinquennium on all the Policies among which it will be distributed.

The Cash Bonus, which is the present value of the Reversionary Bonus and therefore the true measure of the allotment, will average 29 per cent. on the like payments, as against 26 per cent. at the last Division, and 28 per cent. in 1862, which was the highest previous percentage. No comment can illustrate better than this comparison the merits of the present Division.

The next Division of Profits will take place in January, 1877, and Persons who effect New Policies before the end of June next will be entitled at that Division to one year's additional share of Profits over later Entrants.

The Report above mentioned, a detailed account of the proceedings of the Bonus meeting, the returns made to the Board of Trade, and every information can be obtained of

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LONDON MISSIONARY SOCIETY.—The Madagascar Mission.—The marvellous success with which God has, within the last two or three years, favoured the Madagascar Mission, has placed that Mission in circumstances which demand the earnest attention of its friends, in order that the dangers by which it is threatened may be averted, and the fruits of God's blessing secured.

In September, 1869, the present Queen ordered the national idols to be burned, declaring her desire that her kingdom should rest on God; and before the close of the year the greater part of the people of Imerina, and even beyond that province, committed their idols and charms to the flames.

At the close of 1870 it was found that adherents of the Mission numbered 231,759, including 20,951 communicants.

Down to the year in which the idols were destroyed, the Society was able to meet the requirements of the Mission. The statistics for 1870, the latest which have at present been received, show that there were connected with the Mission during that year 14 clerical missionaries, besides efficient labourers in educational, printing, and other branches of service. Last year, three pastors and a training master were added to the missionaries of the Society. But the large numbers still waiting for Christian teaching have caused urgent applications for further aid, which the Directors are anxious to meet by sending at least six new missionaries to the island as soon as practicable.

In the province of Ankova the numbers destitute of instruction are great and widely scattered. In the large province of Betsileo they may be counted by hundreds of thousands. Some of the towns are supplied with native teachers; but large numbers of the people meet in places where they have built chapels, and come and sit in silence every Lord's-day, without any one to speak to them or pray with them, at times repeating sentences which they have heard the Christians use. Occasionally, after sitting the usual time, perhaps an hour or more, a man will rise, and lifting his hands, will look up and say, "O God, we wish to worship Thee, but we do not know how! Teach us, O God! how to pray, or send some one to teach us." At other times, the chief will rise up at the time of dispersion and say, "Is it well with you?" The people will answer, "It is well with us"; and then all will leave the place.

No condition can be more critical, no appeals more moving than those now presented by these people.

Their position is also one of imminent peril. They may still prefer a vicious life, free from the restraints of religion, true or false. Or they may become the victims of false immoral men, or, wearied with waiting, they may accept the offered teaching of the Romish priests. At no time since the commencement of the Mission have the indications of the Divine will in favour of the vigorous support of this mission been more clear and urgent than at the present time.

It is estimated that £5,000 would provide and send to Madagascar the required aid, and that £2,000 added to the yearly income of the Society would sustain the Mission so enlarged.

This appeal is made under a deep sense of duty, and with fervent prayer that its results may be attended by God's richest blessings.

WILLIAM ELLIS.

The Directors of the London Missionary Society earnestly commend this appeal to the friends and supporters of Christian missions, in order that the Society's Mission in Madagascar may be speedily strengthened.

JOSEPH MULLENS,
ROBERT ROBINSON, Secretaries.
WILLIAM FAIRBROTHER,

CONTRIBUTIONS will be thankfully received by the Rev. Robert Robinson, home secretary, at the London Mission House, Bloomsbury, W.C. Post-office orders may be made payable at the General Post Office, London.

THE LONDON INFIRMARY for DISEASES of the LEGS, Ulcers, Varicose Veins, &c., 1, Red Lion-square, W.C. Established in 1857, under the distinguished patronage of Miss Florence Nightingale, and many members of the aristocracy.

President—His Grace the Duke of BEAUFORT, P.C., K.G.

The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.

This valuable institution has no endowment, and is dependent entirely upon benevolent support.

CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the Bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Average number of cases under treatment, 1,000 weekly.

THOMAS ROBINSON, Hou. Sec.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. ARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH, which they will find to be far superior to any other Starch

for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it,

as inferior kinds are often substituted for the sake extra profits.

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THE ORIGINAL AND ONLY GENUINE.

ADVICE TO INVALIDS.—If you wish to obtain quiet refreshing sleep, free from headache, relief from pain and anguish, to calm and assuage the weary aches of protracted disease, invigorate the nervous media, and regulate the circulating systems of the body, you will provide yourself with that marvellous remedy discovered by DR. J. COLLIS BROWNE (Member of the College of Physicians, London), to which he gave the name of **CHLORODYNE**, and which is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.
CHLORODYNE effectually checks and arrests those too often fatal Diseases, Diphtheria, Fever, Croup, Ague.
CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.
CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.
CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, &c.

From Lord FRANCIS CONYNGHAM. Mount Charles, Donegal, December 11th, 1868.
 Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

* Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was **CHLORODYNE**.—See *Lancet*, Dec. 31, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of **CHLORODYNE**; that the story of the Defendant Freeman, was deliberately untrue, which he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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 All separately fitted double-screwed notes. List free.

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 Hard white and glossy Stearine, to lb. only.
 Composites of all qualities,
 And Chamber Candles, 12 candles in a box.

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SIXES AND EIGHTS TO THE POUND,

SEVENPENCE AND EIGHTPENCE PER POUND, CASH.

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SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 5d. stamps.

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Ask for "Barclay's (Dr. Bateman's) Drops," and observe names and address on Government Stamp affixed to each bottle.

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BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M. Crosby Chemist, Scarborough.

** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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is a blessing without which life would be a burden. Disease and suffering none are exempt from; and one of the safest and most efficacious remedies will be found in the occasional use of KAYE'S WORSDELL'S PILLS. Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

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21s.	—	—	A	30s.	21s.	21s.
22s.	—	42s.	B	42s.	22s.	22s.
23s.	—	50s.	C	50s.	23s.	23s.
42s.	42s.	60s.	D	60s.	42s.	42s.
50s.	50s.	70s.	E	70s.	50s.	50s.
55s.	55s.	84s.	F	84s.	55s.	55s.
65s.	—	—	G	—	65s.	65s.
70s.	—	—	H	—	70s.	70s.
84s.	—	—	I	—	84s.	84s.

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36s.	17s. 6d.	48s. 6d.	A	12s. 6d.	16s.	12s. 6d.
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50s.	26s.	57s.	C	18s.	24s.	21s.
59s.	33s.	68s.	D	17s. 6d.	28s.	24s.
75s.	42s.	88s.	E	22s.	31s.	27s.
81s.	48s.	91s.	F	24s.	34s.	30s.
94s.	55s.	104s.	G	26s.	38s.	33s.
102s.	60s.	112s.	H	28s.	—	—
116s.	70s.	130s.	I	30s.	—	—

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